

A LITTLE  
TREATISE  
VPON THE FIRST  
verse of the 122.  
PSALME.

Stirring up unto carefull  
*desiring and dutifull*  
labouring for the  
true Church go-  
vernment.

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By R. HARRISON.

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PSALM. 133. 8.

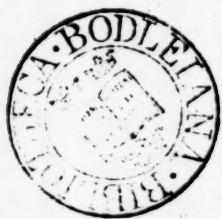
*Arise O Lord, to come into thy rest,  
thou and the Arke of thy strength.*

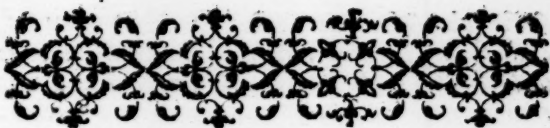
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1618.

101. g 320.





TO AL OVR CHRISTI-  
AN BRETHREN IN ENG-

land, vvhich vwait for the kingdom of  
Christ, increase of the knowledge of  
the truth be multiplied unto them,  
with strength and patience,  
and perseverance unto  
the end.



*My state is well known unto many of you (my brethren) how that of certaine time (though weakly and untowardly) I haue striven and withstood the yoke of spiritual bondage in the worship of God, which the man of perdition hath left behind for our sisting and triall. From the which that I might be delivered, (the Lord God the searcher of hearts I take to record) that it hath been mine onely quarrell, and the cause of stirring me vp to doe that which I did. Concerning the which cause, I did not think it lawfull for me (though I could haue escaped in time enough) to withdraw my selfe into any other place for mine owne liberties sake, untill I had more openly witnessed the same cause. Which when it seemed good unto God, that I with some others should do, by abiding imprisonment a certaine time: Then having offered our selues to*  
*A 2* *suffer*

## The Preface.

suffer whatsoever our vexers should lay upon us, and espying nothing like to be done unto us, but to be holden with lingering imprisonment, and that without liberty of communicating unto others the instruction of the same cause, which we professed: we thought good rather to undergo some exile (as it were) for redeeming at least some liberty of worshipping God with safetie of conscience. Which when we did, and divers of our Brethren, which were willing to come unto us, were restrained: and we were perswaded, that to returne unto them thither, whereas by imprisonment we should againe bee holden from them, would little availe: I haue iudged that we haue been debtors to the to bestow upon the some thing which might help to increase their spiritual courage and comfort. In which behalf when the expectation of me and divers others rested upon some, who in the end did but slenderly answer, and satisfie the same: Then I, which for my unworthinesse and poore gift, had thought never to haue set forth any thing publickly, yet was provoked to endeavour my selfe in some part, as far as the Lord should make me able, to satisfie that want, which I thought to be great. And I went about a peece of work touching Church government. But partly by sicknesse, and partly by weying the cost of the print, and finding it to be aboue my reach of abilitie: I was hindered, and haue let stay that work, untill the Lord further inable mee.

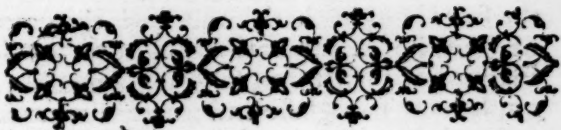
In the meane time I thought good to write some other little treatise, and I chose this 122. Psalme, thinking thereby to haue occasion ministered



## The Preface.

Wred to speak of divers of those points, which concerne the cause mentioned. And I was determined to haue spoken somewhat briefly upon the whole Psalme. But in the first entrance meeting with those points, which I thought good they should be discussed somewhat largely for edifying sake: Agayne, sicknesse and other causes cutting me short: I was constrained to end at this time scarce finishing the first verse. Neither was it my desire to seeme to speake much upon a little Text, (yea I confesse that I haue passed the bounds of Schollerlike handling the Text) but the things which offered themselves to be spoken of, seemed to my iudgement to require so much measure. Herein my desire unto the Lord is, that my poore labour may bee accepted of him, and may be profitable to his people.

I Would haue the Reader adverti-  
sed, that whereas in one place of  
this booke, I haue these words, *The*  
*Author to the Hebrewes spake of cer-*  
*tain Christians, which were racked, &c.*  
My meaning was not, but that I iud-  
ged him to speake especially of those  
which suffered persecution before  
the comming of Christ in the flesh :  
which beleeuing in Christ to come,  
may also be well called by the name  
of *Christians*. Yes after it was printed,  
I suspecting that it might be an occa-  
sion of cavilling to some : I thought  
good to set downe a word or two of  
my meaning therein.



# A TREATISE Vpon the CXXII.

PSALME.

VERSE. I.

*I reioyced when they said unto mee , Wee Will  
go into the house of the Lord.*

**R**IGHT well is it said , that  
where the treasure is there Will  
the heart bee also: *Math. 6. 21.*  
Which thing is seene in this  
servant of the Lord, who be-  
haved himselfe worthely in  
the Arke bringing home.

And as it was the Lords work, so did he care-  
fully acquite himselfe, that the curse should  
not lay hold on him, which belongeth to the  
working of the Lords work negligently.  
*Ier. 48. 10.* But that he did , hee did with all  
his power, and when he had finished his ioy-  
ful work, his ioy was not ended, but reboun-  
ded againe and againe , with a sweet Echo  
in his soule. So as it was meat and drink to  
him to doe the will of God : so was it al-  
so his pleasure to thinke and muse upon

the same, and he hath conceived the grace of Gods spirit, and hath brought forth this Psalme, as the fruit of so godly a meditation, leauing us a glasse and patterne wheren to see the spots of our deformed & lothson negligence, and a lanterne he hath set bright before vs, that we may see to take our way and go and lay hand on the Lords plough, to do his acceptable work. Out of whose example and words in this Psalme, we minde, by the good furtherance of God, to gather some advertisements to stir our selues up, yet whiles it is called to day, least wee should be hardened through the deceitfulness of sinne. Heb. 3. 13.

First wee haue to speak of his ioy and the cause thereof, the remembrance of which, he doth now feed upon, and chew the cudd upon this ioy of that happy day, which he thus remembreth. *The Lord chose David from the sheepfolds to feed his people in Iacob, and his inheritance in Israel. Psal. 78. 71. And as it is spoken of him that hee fed them in the simplicitie of his heart, Verse. 12. So did it euen appeare in his first entrance of his kingdome. For nothinge helde him carefull in comparision of this, to haue the Lord to vouchsafe to come home againe vnto his people, and to be at peace with them, to loue them, and remoue shame and rebuke farre from them, by returning his holy Arke, the token of his presence, and the liuelie image of his countenance vpon them, as the taking away thereof was the turning his back upon*

*The 122. Psalm.*

3

Upon them, and turning away his face, as hee had threatned before for sinne. And it was the reprochfull steyning of the glorie of Israell: as is said, *The glorie is departed from Israel, for the Arke of God is taken.* 1. Sam. 4. 21. Therefore was the care of David, and his zeale set on fire within his breast, which thing he mightely declared, and the flame thereof appeared, when he swore vnto the Lord and vowed a vowe vnto the mightie God of Iacob, saying, *I will not enter into the Tabernacle of my house, nor come upon my palate or bed, nor suffer myne eyes to sleepe, nor mine eye lids to slumber, vntill I haue found out a place for the Lord, an habitation for the mightie God of Iacob.* Psal. 132. 2.

Now although it be my purpose, and order requireth to hasten to the cause of Dauids ioye, which he heare mentioneth, yet it standeth with due order in this place, as it doth with edifying to stand vpon his great care, in wayting for that thing, which being obteyned, this his ioy succeeded. For liuelie and sound is that ioy which the heart feeleth, when it is refreshed from care and grieve going before.

VWhen the Lord had deliuered his soule out of all aduersities, which he susteined in the dayes of Saul, and had brought him to the glorie of his kinglie Throne: herein he shewed the simplicitie of a true heart, in that he was not changed by the sudden alteration, nor his heart beguiled by those pleasures, to cause him to forget God. *He was not*

not high minded, he had no proud looks. *Psa. 138. 2.* But he kept his soule, as a child that is weaned from his mothers brest. Yea this time he thoroughly weaned himselfe, from taking pleasure in any thing, untill the Ark of God should be brought home, & placed in *Israel*, which he calleth by the name of the Lord, and the mighty God of *Iacob*. *Psal. 132. 2.* Therunto doth hee sweare and vow, not to haue regard unto his own tabernacle nor house, not to count it his home, or settle himselfe therein, neither to take any sound rest untill he had seen this busines of the Lord in dew forwardnesse. Thus was he thankfull unto the Lord, which had remembered him, & all his afflictions.

Let us examine our selues and call to mind the yeares that are past, when the fyrie sword did hang over our heads in the dayes of *Queen Marie*, and that by so weake a threed that we looked euery houre when it should fall upon us, when wee being strangers from our own houses, walked from house to house, at such time as the Owles and Bats looke forth and flye. And thought it well if we might liue so without house or land, or ought else saue bare bread for the life.

We were as the Iewes which by *Haman* means were sold to be slaine, and destinate to a day of death. And we were as humble *Hester* which would make no request but for life onely. Now when we sighed and cried for the bondage, and the crie for the bondage came

*The 122. Psalme.*

8

came up unto God, and God heard our  
mone, and remembred his covenant : *Then*  
*he brought againe our captivity, as hee did of*  
*Iacob: then were we like unto them that dreamed*  
*Psal. 126.* Even for sudden ioy, doubting  
whether we dreamed those happy tidings or  
no. *Then was our mouth filled with laugh-*  
*ter, and our tongue with ioy.* Then (the Na-  
tions about us said, that the Lord had done great  
things for us. And wee sang thereunto, *the*  
*Lord hath done great things for us, whereof we*  
*reioyce.* Christ Iesus seemed then to us as a  
shining and burning Lampe, and we seemed  
for that time to reioyce in the light thereof.  
But our giving of thanks and singing praise  
unto God, was scarce so good as that of the  
people of Israel, mentioned in the 4. Chap-  
ter of *Exod. 31*, who when they heard that  
the Lord had visited them, and had looked  
upon their tribulation, they bowed down &  
worshipped. But when tribulation was in-  
creased upon them, they murmured against  
God and his servant *Moyse*s. *Exod. 16. 7.* So  
could wee bow down and worship in the  
day of our deliverance, but since that time  
not through bitter affliction as did they, but  
through too much pampering with more  
flesh, then the pots of *Egipt* haue, wee haue  
waxen fat, and haue forgotten the day of our  
penury and hunger. Yea we haue forgotten  
and forsaken the Lord the holy one of Isra-  
ell, in that wee are gone backward. And  
better hath the Oxe known his owner, and the  
Ass his masters cribbe, then wee haue known  
him



him that saved us, *Esa.* 1. 3. for if we knew him we would also surely know, that hee redeemed us from that fire forname that wee should burne with more zeale of furthering his kingdom upon earth to the advancing of his glorie. But the people of *England* in that day when the Lord did lift up their heads, were far from the zeale and practise of *David*, who being advanced to his kingdom, had not yet the thing he would haue, and gaue himselfe no rest, untill hee had done due homage unto the Lords kingdome, by furthering, procuring, & labouring about those things which appertained, unto the true worship of God, untill he did see them at a good stay. But our Clergie first, which should with great affection haue laboured about the Lords work, to haue seen that first finished, before they had instaled themselves into their own rounes: they contrarywise layd hold on the great livings, catch vvhoe catch might the rich Bishopricks & fat Benefices. And as *Achsaph* the daughter of *Caleb*, *Ios.* 15. 19. when her father had giuen her a portion of high ground, desired still more, namely, *places With springs of water*: so was their desiring, and desiring againe. For those which were serued with Benefices where corn ground was most, they must haue another where good store of pasture lay. And when they were serued with that, they must long for one where store of sheepe are kept, and then they think they should be well. But would to God, it had bin no worse affection



affection and desire, then that of *Achsaph*, which desired the increase of her portion of that land, vvhich the Lord had giuen and blessed vnto her people: but these men haue bene greedie of the fatte spoile, and haue not bene aware that it was the spoile of *Iericho*, which ought not to haue bene medled withall, *but to haue been execrable things vnto vs. Iosua. 6. 17.* I meane not as though that wealthfull spoile might not haue bin taken vse of, by conuerting it another way. But those things holding still their nature and strength which they receued of the *Cananitish Romane*, ought to haue been to vs execrable things. And euen as the Lord gaue vnto the children of *Israel* the first conquest in the land of *Canaan*, namely, ouer *Iericho* without bow or sword, horsenman, or any battle, or hand mouing of theirs, [in token that he would alwaies stand on their right hand, and their victories should proceed] from him, if they would goe forward to fight the Lords battell: so the Lord gaue vs this victorie, not with noise of battle, or tumbling of garments in bloud, but by his own hand alone from heauen, the thing to vs vnlooked for, thereby encouraging vs to marche forward vnder his banner, and vnder the good speed of this watch-word: *The Lord liueth, Which brought the children of Israel out of Egypt and out of Babel*, and the Lord liueth which brought againe the captiuitie of his poore suppliants, from the iron yoke of Antichrist: and the Lord also giuing vs the earnest of assured

assured victorie in those battels which were to insue in the behalfe of his sonnes kingdom, against his professed enemy Antichrist, if we would haue bene so gracious, as once to haue taken them in hand. But we refused to go to the battle any more, though the *Canaanites* dwelled still in the land, and bare the sword to slay euery true Israelite therewith. I meane that man of *Rome*, who by his *Canaanitish* offices, & Canons of his lawes, standing still in their strength, beareth the scepter upright, *even a rod for the righteous*. Thus haue we behaued our selues, not as faithfull *Iosua*, and his souldiours, which from *Iericho* ceased not to goe forward to more battels, and therein saw that great saluation of God fighting for them, *When the Sun and Moone stood still in heauen, and hastened not to go downe for a season. Iosua 10. 13.* But we haue done more like the *Amalekites*, which inuaded *Ziklag*, which did eate, drink, & daunce many dayes, *1. Sam. 39. 16.* Because of the great spoil they had taken, vntill sudden slaughter and vengeance came vpon them in the midst of their mirth. So let vs take heed, that we do not so long eate & drink of the spoile, and daunce in securitie, vntill that *Danid* Christ Iesus come at vnawares, and take awaie all, and our liues therewith also in most iust iudgement.

VVe also haue done as that other generation of the Iewes which arose vp after *Iosua*, which regarded their owne ease more then the Lords commaundement, and his glorie, which stood vpon the rooting out of those wicked

*The 122. Psalme.*

wicked ones, whose sin was ripe and their daie was come: those *Cananites, Perezites* and *Iebuzits* suffered they to dwell still among them. Therefore the Lord said, *that they should be thornes to their sides, and their Gods should be their destruction*, Iud. 2. 3. as it came to passe. Euen so haue we ten times more made couenant with that cursed broode of Antichrists birdes, not onely entring into neare familiaritie with them, but also borrowing many of their ceremonies, entertaining their forme of seruice for the most part, being turned but from Latin to English: and yet which is worse, holding our neckes vnder their girdles, by making our selues willing slaues to their Ecclesiasticall sword. And because this practise could soonest be archieued, and this vngracious work could most speedelie vp: then was it counted Pollicie, to wipe mens noses with, and to giue them a mocke. But *be not deceiued, God is not mocked*, vwho redemed you from aduersitie to this ende, that you should deale vvifely and faithfully in all his house. Therefore it did stand you vpon to haue taken better aduise ment in the reforming of religion, and matters about Gods vvorship, knowving that aboue all rhinges it is a matter most curious. And you should vvith feare and much trembling, setting a parte your ovvne affaires for a season, as *Dauid* did here, and that vvith a solemne vow making, that you vvould first seek the building of Gods kingdome: you should thus, I say, haue bene conuersant in this busines, knowing

knowing that then all things would haue prospered vwith you. You should also haue knowvn that the Lord in his vvorship might not admit any strange deuise vnder pretēce of pleasing some, nor might admit any mingling of his vvifdome with mens vvifdome, any tolerations of vanities vwith a smooth and fained promise to take them avway in time to come. VVhy did the Lord shew such a terrible and fearefull example vpon the two sonnes of *Aaron*, *Nadab* and *Abihu*, as to skortche them vvith fire from heauen: *Leui. 10. 1.* Because they tooke fire for their censers, from the hearth, which they should haue taken from the Altar. And they vv ere but yong schollers in those ceremonies, and the obseruations vv ere many, and it vv as at the first begining of their trayning to practise: yet the Lords iealousie burned with fire. And why? Had the Lord so great regard, for a coale fire? was it not to leaue a fearefull monument for all men to beholde, that they might take heed least in matters pertaining to the worship of God, they alter and chaunge euen the least thing? If any man vv ant skill, let him vv ithdrawve himselfe. For it is vv ritten: *Take heed to thy foote When thou entrest into the house of God, and be more neare to heare, then to giue the sacrifice of fooles, for they know not that they doe euill. Eccles. 4. 14.* Behould, how many in the Realme of *England* haue done and daily doe presume to see in their feet into Gods house, and haue not learned how to sacrifice aright. Offer not they

they the sacrifice of fooles; And they will not know that they doe euill.

But to returne to those which haue beene chiefe master workemen in the reformation of religion at the first: Can they not behold how that for want of this faithfull zeale which was in this servant of God *David*. For want of due feare and trembling, carefull crying for the spirit of wisdom, and whole attending upon the Lords work, vvith harts free from vvorldly intanglings: And for want of that intier loue and charitie, which seeketh not her own things, but those which are Christs, and her poore brethrens. 1. Cor. 13. I say, or want of these things, and being drunken vvith that nevv vessel of vvine of vvorldly concupiscence then set abroach: Can they not espie how they haue drawn their lines so far vvrong, that skilfull vvorkmen, yea now every bungler cannot but vvender to see such vvork. For they haue framed their timber, some too long, and some too short, in such sort, that the building hangeth all on the one side, tottering and reeling vvith every vvind and vvaiteth but for a blast from the Lord to cause it to fall, and to slay all those, vvich haue committed themselues to such a false building. And as for the forme and fashion of the house, where was the patterne which God shewed *Moses* in the mount: *Exod. 26. 39.* It was to be found, but it was not sought the haste was so great to other things. Therefore because the Lords patterne was so refused: no marvell though hee refused to send

his spirit of wisdom unto those, which stood in steed of *Bezaleel*, and *Aholiab*, and the rest of the workmen, *Exod. 36. 1*. For view and trie out this reformation. Look to your brethren of other nations round about which haue reformed, if they haue admitted such things as you, who yet notwithstanding come short enough of their duty. But look unto the word of God, and espy out there, how many coales of fire you haue taken not from the altar *Christ Iesus*, but from the smoking chimnies of the *Cananites* which dwelt in the land, the Papists I mean. Therefore repent and returne, or else take heed of the Lords fire from heaven, who although he used more patience and long suffrance towards *Nadab* and *Abihu*: yet be you assured that hee hath not now lesse regard and iea-lousie for the body, then he had then for the shadow.

And wheras some say: VVhat, It is a house, though it be a downgate thing, although it want roose, and walles, and though it want this and that. Many such songs the babes in the cradle heare, to rock them asleep. But by their own words I will iudge them. For suppose that some noble man minding to build a house, he hireth workmen and many servants: part of their wages he payes, for the rest he appoints due order, and makes vvith his workmen straight covenant in all things, hastening the work. Since he goeth into an other country, and returneth fise and twenty yeares after; if hee then find his house  
halfe

halfe unbuilted, and the timber which is laid rotten for default of couering in due time, and likewise the mortar crumbled away, & the stones some fallē & som ready to fall: the workmē take their wages & spend it at the alehouses & taverns, eating, drinking, & playing whē they should be at work: will not that Noble man at his comming cast in prison those workmen and servants, and giue his steward also a great rebuke, & put out his house to other workmē: And yet these chief builders of whom I haue spoken, many of them, yea most of them haue confessed, and do confesse untill this day, that many things are amisse in the Church, and yet wee must be content and beare them. And indeed are there many things wanting and missing to the finishing of the Lords house, & can they sit still, and eate and drinke, and not buckle themselues to their businesse: Or may the Lords work aboue other things suffer delay, & wayt our leisure? Or are they the Lords remembrancers, which can giue him rest, & themselues also, before they see Ierusalem, the praise of the world, redeemed and reedified from the ruine thereof? *Esa. 62. 7.* Can they so long time use the tabernacles of their houses hanged & decked with Arras and Tapestry, and fare deliciously every day: Can they so long goe to their palet and bed, and suffer their eyes to slumber and sleep, before they haue found out a place for the Scepter of Christ, his lawful government, and made ready a Throne for him to sit and



rule, and tread Antichrist under foot? This is counted but a small want. O deep security? This we must beare: & are content so to doe as long as the Lord hath made any promise to beare with vickednes. But hee is mercifull, and long suffering: but so, as he vwill not hold the sinner innocent. And if he spake by his Prophet, saying, *that the Sabbath and solemne feasts of the Iews (vvhich notwithstanding vvere after his law) were a burden unto him, and he was weary to beare them:* How think vve is he weary to beare so many Sabbaths, vvhich he neuer made, so many ceremonies & other deuises and strange Church government, which neuer entred into his mind: whether are these things a burde or no unto him think vve? Yea such a burde, that as he hath spoken concerning them, so hath he concerning us also: *Ab, I will ease me of mine adversaries? Esa. 1. 24.* Yea he must needs scourge our drosse. For indeed our silver is become drosse, and our wine is mixt with water, far otherwise then it vvas among them. But they say, vve must beare now, for the time is past, vvhhen the matters of reforming the Churches vvere chiefly handled, and vve must tarry untill a fit time come againe. Indeepe there vvas a time carelesly slipped at the beginning, vvhhen the yron vvas hot, but the vvorkmen vvere lasie, and neglected to frame and fashion the vvork before the yron vvas cold. What gracious liberty might not haue been obtained, if they, of vvho I haue spokē, had been as carefull & sorrowfull for these things



things, as *Nehemiah*, who fasted and prayed certain dayes and mourned so much because the vvall of Ierusalem was not yet builded, that the King could easely discerne his sorow by his countenance, & was moued with compassion, to bid him aske what he would haue, before *Nehemiah* durst mention his sute vnto him. And there is no doubt, but like sorowe and care should haue found like compassion to haue bin refreshed with, and no lesse furtherance to euerie godlie enterprise, For the Lord would surely haue don it, who hath the hartes of Kings and Princes in his hand. And as we haue heard, there wanted not some gracious offer concerning these things. But the Lord lay not to our charge, that which is past, If occasion offered by him, be not taken, our care, feare, and grieve in repenting, ought to be the greater, and our indeuour the more vehement to recouer our losses. Seek the Lord then, whyle he may be found. Labour better then before, disburden you of all offices or liuings, which hang on & presse down, to hinder you in the worke. Heb. 12. 1. Giue glorie to God and his son Ch. Iesus, by setting vp his roiall throne among vs, which is that you call *Church government* wch many thousand tongues haue confessed and complayned to be wanting. Once againe, remember I say the Lords deliuerance, how he saued vs as he did *Israell* from *Pharao* in the red Sea. Let vs sing as *Moses* did at the shoare: *He is my God, and I will prepare him a Tabernacle.* Exod, 15. 2. Therefore

force are we escaped the drowning, that we should make the Lord a Tabernacle. Let vs not onely promise it in singing or saying, but performe our vowes vnto the Lord, which wee made in the day of our distresse: and let this Tabernacle bee so made, that being viewed in the end by our *Moses, Christ Iesus* the worke and the workemen, may receiue a blessing. This let vs doe, and goe on, and prosper, and lye in the Lord: if not, let vs be sure, the consumption and plague determined, shall ouerspred and ouerwhelme vs by Gods righteous iudgment who hath vengeance readie for all disobedience. *2 Cor. 10.*

Thus haue I shewed, how especiallie the Clergie haue acquitted themselues in the day of the Lords visiting of vs, if it had not been hidden from our eyes.

And now concerning the rest of the people ( I mean those vvhich had some knowvledge and zeale ) they also haue been vvell agreed vvith their guides in their negligence. For they hauing once obtained a seruice in the English tongue thought it so great a matter, that they might lawfully be holden excused though they sought no further: and hauing gotten a shadow, vvhere- in they might coole them selues in the heate of the day, and rest a litle from their vveariness: They haue giuen themselues to eating, drinking, and sleeping vnder that shadow, and forget the rest of their iournie, untill darke night come wherein no man can walke. *John. 9. 4.* Neither haue they knowen, that

As the Lord gaue to the children of Israel  
*Exod. 13. 21.* a clowd by day to shadow  
 them from the heat, to this ende, that they  
 shold iournie forward to their resting place:  
 So also the Lord gaue them a defence from  
 that present heate, to the intent that they  
 going *the through the vallie of teares*, should  
 iournie forward, and goe from strength to  
 strength, vntill vnto euery one of them, God had  
 appeared, shining out of Sion the perfection of  
 beutie. *Psalm. 84. 6.* No, but the people haue  
 bene as a strong asse couching down betwixt di-  
 uers burdens of spirituall bondage. *Gen. 49.*  
*14.* And they haue seen that rest is good, and  
 that the lande is pleasant, therefore they haue  
 bowed their shoulder to beare, and haue  
 bene subiect vnto that yoke, which is con-  
 trarie to that libertie wherein Christ hath set vs  
 free. *Gal. 5. 1.* Euen so it is certaine. For the  
 pleasures of this world haue stolen away the  
 harts of many, and haue caused zeale and re-  
 ligiousnes to be frozen vp: so true is it that  
 one can not serue both God and Mammon, but  
 eyther he must loue the one and hate the other,  
 or at the least in leaning to the one, he must neg-  
 lect and despise the other. *Luk. 16. 13.* For the  
 people of England, I meane those which ey-  
 ther at that time, or since, haue felte some  
 motions of Gods spirit vnto godlines: the  
 most part of them, I say, vvhiles they haue  
 applied them selues to eate and drink large-  
 ly, as in the daies of rest, to buy and sell  
 and to smile merelie vpon gaine comming  
 in, and to vvelcome it vvith giuing it the

hand, their harres haue bene stolen before they haue been auware: so that they being once deliuered from the filthines of the world, through the knowledge of the Lord, haue againe intangled themselves there with, and haue returned as the dogge to his vomit, and as the sow that is washed, to the wallowing in the mire. 2. Pet. 2. For vpon this taking a smatch and tast of vworldly case and vwealth, vtherof I spake, the stomach hath become greedie, and there hath ben no end of seeking gaine, laiyng vp in store, making the baines vvider, ioyning house to house, and land to land. So that now if one come and tell them of further seeking the face of God, and building his kingdom: hee speaketh to the belly which hath no eares, and his speech is like vnto his, which speaketh with a strange language, and hee speaketh to them which fare as if they were in a dreame. For the wine of the fornication of this world hath cast them into a sleepe, and they haue not knowne, neither will know, till it be to late too recouer it, that they haue sold their birth right for a mease of potage: Heb. 12. 16. And haue not followed the counsell of him which saith: *When thou eatest bonie. take heede thou eate not too much, lest it hurt thee.* Pro. 23. 16. Neyther haue they bought the precious Pearle of Gods Kingdome: but they haue sold it for that vywhich glistereth, and yet is no gold.

But we ought to haue taken heede of all such worldly things, especially vntill we had further finished our worke and labour in the  
 Lord

lord : herein folowing the example of those men, which deerre their euentide meale, vntill they haue ended their worke , though in such time of the yeare, as part of the night do ouertake them. For their experience doth teach them, that whilest their hand is now in worke, it is not greatly grievous, though they abide some wearinesse and cold : But when they haue with eating and drinking been satisfied, and haue basted themselves well by a good fire, then it is death to goe to worke againe: but forthwith the feeling of that ease craueth more, vnto the time of sleape. Therefore ought wee to haue holden ease and worldly commodities, euen at the swordes point, as enemies to those vvhich fight the Lords battels, by denying them selues and all things, and taking vp the crosse, and also as cloggs and vveights to them vvhich haue a race to runne, except that they vvere vsed, as though they vvere not vsed, and let passe as strangers, not entertained, and vvelcomed as beloued friends.

Yet notwithstanding this people haue in the middest of their carelesnes, an answer ready as good as an aperne of figge-leaves. For say they, we must abyde a time and the time is not yet come, and they are not ashamed to call it, the Lords leysure , vvhich is their own leisure , seeing the Lord hath complained along vvhile since, as being wearie of their lasinesse, saying: how long will it be yer this people will goe vp; And concerning not being yet time, the Prophet

phet Agge answereth them: *The Lord of hostes speaketh: thus sayeth this people: The time is not yet come, that the Lords house should be builded. Is it time for your selues to dwell in your sieled houses, and this house lieth waste.* Agg. 1. 2. And with what courage can this people build, yea and that gorgeoullie, siele, hang with clothes, and plant: and see the stones of the Lords house lying stil in the dust? Alas that care is wanting vvhich vvee haue mentioned here to be in *Dauid*, vvhose sware and vowed not to take as it vvere, the possession of his house, the arke of God being from home.

That care, zeale, and indeavour is wanting which was in *Nehemiah*, and those vvhich vvere vvith him, vvhich in the speedy building of the vvall, did not put off their cloathes, but onely for washing, untill the work was finished: vvhich indeuour the Lord blessed vvith mighty successe. *Nehem. 4. 2.*

They moreover in their answering pretend that we must bee thankfull to God for that wee haue, and charge them with unthankfulnessse, who with grieve and great mourning bewaile that is wanting, and bend unto it: But what unthankfulnessse was in *Hanani*, one of the Israelites vvhich came to *Nehemiah*, and being demanded concerning the state of the Iewes, he said, *They were in affliction and great reproch, because the wall of Ierusalem was not builded up,* *Nehem. 1.* Vvas he unthankfull to God vvhich had returned their captivity, granted them his true vvorship

ship in their own land, vvith re-edifying the Temple? And vvvas the materiall vvall such a matter to complaine of? And vvhat unthankfulnesse vvvas in *Nehemiah*, to conceiue great grieffe thereupon, *and to fast and mourne certaine dayes. Nehem. 1. 4.*

It should seeme that they were streight in their own bowels, vvhen as the Lord vvvas liberall and bountrifull towards them. But they knew, that the full building of *Ierusalem* vvvas the Lords praise, and the honour of his people, and every ruine vvwhich vvvas to be beholden there, vvvas to all nations & the people vvwhich should see it, a vvittnesse of their shame: In as much as it vvvas a monument of the Lords anger, vvwhich had dishonored them, vvho by their transgressions had dishonored him.

And if in those materiall things, and figures, the case standeth so: VVhat reprochfull people are wee, and what blind, dissolute, and miserable men, which see not our reproach and miserie, neither doe wee feelee any burthen thereof, as striving to be eased of the same. but rather we boast thereof, and glory in our shame, and say, thanks bee to God, we are well, and haue religion reformed better then many other countries: And such like *smooth speeches & sweet words*, which we haue bee taught of diuers of our teachers *to heale our deadly hurt. Ier. 6. 14.* For that which we want is more then a thousand citie walles: and all the citties in the wold are nor worth *one liuely Church* which is Gods kingdom

Kingdom, wherein the throne of Christ is only exalted, and the throne of Antichrist is laid for his footstoole.

And untill you see this thing brought to passe, O yee people, and see your selues also the living stones of this living building: mourn and lament bitterly, fast and pray, bid farewell to pleasures, and to the day of mirth. *Let the Bride-groome come out of his chamber, and the bride out of her closet. VVeepe* upon your faire sieled houses, your enlarged pastures and fieldes, your sweet gardens, pleasant arbours and bowling allies. Know your selues to be in more grievous boadage of soule, by being holden from Christ his true government, then the people of Israel were in bondage of their bodies, when they walking forth by the rivers of Babel, could not be refreshed from their woe, but *they sate down and wept when they remembred Syon.* It was not the pleasant walking by the rivers of waters, that could entice them to be merry, and forget their country from which they had now long time been absent. Seventy yeares could not strange them, nor weane them from the remembrance of *Iury and Ierusalem, and Mount Syon:* not so much because there was their dwelling, as because they dwelt there together with the Lord, giving there outward tokens of his presence. Therefore they vowed and wished hard things unto themselves, if they preferred not *Ierusalem* before all ioy: or if they should be ioyfull before they should see *Ierusalem* full deliverance.



*Pance.* Thus should it fare with us. And even as a woman which full dearly hath loved her husband being now dead, can take no pleasure in beholding his garment, which renews the remembrance of her losse. & increaseth her woe and griefe: So should houses, fields, pastures, pleasant gardnes, orchards, siluer, yea wife and children, and whatsoeuer else of outward things: wee should enjoy them, and looke vpon them, shaking the head, with wailing and wrinking the hands, crying, alas for our husband Christ Iesus, which hath left vs all these good things, and he is not with vs: But our sinnes haue caused him to depart aside, saying he hath bene so despightfully vsed amongst vs, by exalting the sword of his enemy, and treading his sword vnder foot.

And lett any should think me to ouerreach, in saying vve are in greuouser bondage then were the Iewes in *Babylon*, though to speake of it will be thought of some: straying from my matter, yet I must regard edifying more then any other order. Therefore I demand of those which haue any eyes to see whether they can behold their soules to bee sold for handfulls of Barley, and morsells of bread, euen for the heaues (whereas if we had bene sold for slaues, appointed to bodily toyle, wee might haue held our peace) For doth not he which hath mony, or the letter of some great man, or fauour by other means, get the gift of a Benefice of some Patron, and being presented to the Bishop, he is forth-

forthwith sent to be installed? & so the guides of our soules are appointed unto us vvithout our advice and counsell, vvwhose life and death of soule it standeth vpon to try our guides, that after they haue been found able to cut and diuide our portion of the bread of life in due season, they might be approved of us, and receiyed.

But that which is more grieuous, when a blind leader is come to take us by the hand, we haue no authority as the Church of God to refuse him, or to complaine for redresse, or to remoue him, after we haue tried his inability. Are not our soules then in bondage? Furthermore, we haue no authoritie to complaine of that, or any other mischiese in our own congregation, *that by the power of our Lord Iesus*, which there ought to flourish and beare the sway, even in every Church of his, that mischiese might be remedied. *But other Lords beside Christ, do rule over us*, (Esay 26. 15.) & over the whole Church yea over many hundred Churches: and them we must seek up through the Province, to them must we dance great attendance, & to them we must complaine: and if our complaint be of any thing done against the honour of Christ, or against our liberty which he hath given us, our mouth shall bee stopped, and we shall be cut shorter. But if it be a matter against their own honour, touching their iniunctions, as of the garment of obedience, and the cap of maintenance, or for saking downe the imagery worke about the font,

font, or such things, then we are good parishioners, they wil visit us, & redresse those things well enough. Are not now our soules in bondage? Furthermore, we cannot serue God, or worship him publickly in spirit as we ought to do, for we are tied to the dead letter, and stinted out our measure, that wee must giue God this day, even as much and the selfe same which we gaue him the last day, that must wee also giue him every day in the yeare, all the time of our life. VVhether he be pleased or no, that is his stint and his fee, hee may no more haue. And though he be weary of that, and lothed with it, because it is all one dish of meat continually (and that would loath any mans stomach) yet he must haue it all, and never a whit lesse. Hee is a cruell Master which will urge his bond-slaue to eate up three or foure messes of pottage, when his stomach vvill not beare one, without regorging.

But the Lord is worse served at our hands. And we are forced to mock the Lord after this maner, in bringing him such a worship, as he spueth out of his mouth, & that to the endlesse hurt of our own soules. Are not then our soules in bondage? Moreover, if halfe a dozen, or halfe a score, do consent & agree together, and chuse a fit man to guide them: can they bring him in? or for want of him, any other man sufficient, may they freely go to another place, to heare the word and receiue the sacraments? *No, there is a law, and by that law, they must come home to their own*  
 Parish

Parish, there must they feed upon the rocks and stones, or else starue. Will any unmercifull man deale so vvith his beast, as to tye him where there grows no one spire of grasse; And release can the poore soules haue none, vntill there may come new lawes, vvich may bring redresse and graunt further libertie, although they neuer come, but still streighter and streighter. Euen as the Israelites vv ere more hardly dealt with, after they had motioned their sute of going into the vvildernes to sacrifice and worship God as he commaunded. Are not then our soules in bondage?

That I speake nothing of our subiection to the iurisdiction of that court, which our owne conscience, and the voyce almost of all the people in the land, cry out that it is popish and Antichristian, and yet not one man among a thousand hath spirit and courage to withdraw him selfe from it, neyther will they know it to bee a sacriledge, and treason against Christ, to goe and bow before the scepter of Antichrist: and flatter thesmelues, saying, that Christ rules in their harts inwardlie, and they serue him inwardlie, and outwardly they serue that idoll, which the Deuill hath set vp, worse farre away then the idoll which Nebuchadnezzar set vp in the plaine of Dura.

But the people say, if the Masse and images come againe, they will rather die, then they will receyue those. VVill you fight the **Lords battelles**, and will youe needes chuse  
your

your owne standing: Must not the Souldiours fight with that band and wing of the enemies, whereunto their Captaine appoints them? But O foolish and blind men. For whither is greater wickednes: The masse and images, or that rule and power, which hath authorised, and established the Masse and images: VVhither is greater, the apple, or the tree which bringeth forth the apple: For the Masse and images, and all other wicked ceremonies, were but apples of this cursed and bitter tree of popish gouernement. And although we haue cut of a few twiggcs, which bare some kinde of apples, yet the tree remaines and the root hath yet very deepe hold in the ground, and it bringeth foorth other cursed crabbes, to set ouer teeth on edge with all. And though the Deuill would beare vs in hand, that they vvere as good apples, and set as great a praise on them, as he did on the apple, vvhich he feofft *Eue* vvith: Yet in eating thereof, the Lord shall proue our disobedience.

These abominations w<sup>ch</sup> I haue spoken of, and many more which I haue not named, declare whether our bondage, or the *Babylonian* bondage of the Iewes, were more grievous and dangerous. And if they *hanged up their harps upon the Willow trees. Psal. 137. 2.* VVhether haue vvee cause to set apart Lute and Cithern, Viols, Shalmes, Cornets, Sackbuts and Dulcimers, and all the instruments of Musick vvith dauncing and mirth: and to sing the song of dolefulness? Let us rende our

*hearts and not our garments.* Let us no more sit down to eate drink, and rise again to play, but let us eat the bread of aduersity, and drink the water of affliction: and pray continually so, that in praying, our bitter complaints may ascend up to the Lord, and may rightly speak with like affection as did the the pore banished Iewes saying, *Behold as the eyes of the seruants looke unto their masters, and the eyes of a maiden to the hand of her mistresse: so our eyes wait vpon the Lord our God, untill he haue mercy vpon us, Haue mercy vpon us, O Lord, haue mercy vpon us, for wee haue suffered to much contempt.* Psal. 123. Yea if vve had any grace to take to heart the reproches of the Papists mocking our patched service, & scorning us, as not able to build our house of religion, vvithout borrowng most of our stones and timber from them: And cast in our teeth, VVhere do you tell your Church, Or vvhen haue you any inrisdiction or Church government, but from him vvhom you scorne in vvords, namely the Pope; (As indeed it is in every mans mouth to cry, fy on the Pope: and yet vve bow the knee before him by submission to his Court. Therefore are vve mocked of the Papists, (as our sinnes haue deserved.) This spirituall euill I say, if our dull harts could feele: vve might also vvith those careful Iewes: *Our soule is filled too full of the mockings of the wealthy and the despiht of the proud.* For it is a time of reproch, & our shame lieth open in the eyes of all nations (if vve could discerne it) vvholes  
neither

neither Temple is builded, wherein we may worship the Lord aright, neither the city wall, wherby the heathen might be kept out, that they no more come into the Lords heritage; to defile his holy Temple, and to make Ierusalem an heape of stones, *Psal. 79. 1.* Now therefore although wee at the beginning haue not done as faithfull *David* did, to sweare and vow unto the Lord, concerning his acceptable worke finishing with all possible speed: let us yet at the length heare the Lords voice, without *hardening our hearts* *Psal. 95. 8.* and sweare and vow to seeke his face, & build his kingdom otherwise thē we haue done, and not to rest as heretofore, till we haue performed our vowes, and passed even through the valley of teares and mourning, digging fountaines to quench our thirst (I mean abiding all trouble & persecution) until we draw neare the Lords rest in *Sion*: before the time that he sweare, and seal the decree of our never entring in thether. *Psal. 95. 11.* and so we be shut also from his eternal rest, in his kingdom, for our toomuch contempt of his glory, which should appeare in the advanced kingdom of his deare Son, & for our lukewarm professing his name, without doing his will, and working his work.

Thus haue we heard concerning the care which *David* had for the bringing home the Arke. It followeth to speak of the ioy, which he conceived, when the Lord vouchsafed to be with him, & to bend also the harts of the people thercunto, whē it was brought home,

*I reioyced when they sayd vnto me, We will goe into the house of the Lord.] King David according to the vow and promise which he made vnto the Lord, so he continued faithfull and stedfast, and prepared a place for the Ark of God, and pitched for it a tent, 1. Chro. 15. and longed for the day, vwhen it should bee placed there. Yet for all his faithfulness and exceeding great care, it pleased God to humble him, by that great iudgement, vvhich fell vpon *Vzzab*, 1. Chro. 15. that he might be sifted, and tried to the vttermost, and the Lord spared not *David* in that litle thing vvhich vvas committed avvry, in that the Arke vvas caried on a carte, and drayne by Oxen, which ought to haue been borne upon the Levites shoulders *Exo. 25. 14*. Therefore the Lord made him to behold a doleful sight in the death of *Vzza*, and turned his ioy into heaviness, for that present time. Thus ieaious is the Lord alwayes for his true worship. *For he will be sanctified of those which come neere him. Lev. 10. 3*. VVhere is now any place left for toleration of any disorder in the state of the church? when as the Lord would not beare with thus much for his servant *David*'s sake, whose care was so great, whose heart was so faithfull, whose hand was so forward, and his labour so painful, to restore true religion, and to promote the Lords glory. But what haue our reformers of religion done? only in one thing they haue followed the example of them which were with *David* to helpe home the Arke the first time: for they*



to ease their own shoulders of the burden, & to avoid that great labour which belongs to the building of Gods Church, haue been content to shuffle up the matter, & haue committed the charge of the Ark to brutish Oxen, even dumb & blind ministers. And these Oxens feet are not shod with the preparation of the Gospel of peace, Eph. 6. 15. Therefore they stumble at every step, and haue long agoe overthrowne cart & arke and all: although there haue been *Vzzabs* appointed to put to their hand & help the oxen, I meant teachers haue been appointed to learn the ignorant ministers to preach: how they prosper men may well know, except they had power to work miracles, to make the dumb to speake, & the blinde to see, & that only by teaching. But let those *Vzzabs*, & the appoynters of them, understand & know a more excellent way, namely, that the Levites take the burden upon their shoulders, weigh it never so heavy, by trouble, persecution, and painfull labour, and let them cheerfully bring home that arke, even Christ Iesus, upon whose shoulders the government lieth, Esay: 9. 6. and place him in his tent pitched for him, even his *Sion*, his Church and kingdom, that he may beare that rule and government which unto him belongeth, without so much as the print of the foule foot-steps of Antichrist remaining in his Tabernacle to his dishonour. And here it shall not be amisse upon occasion, to touch the courage of *David*, who although he was a little daunted at the first,

by that miscarrying of the Arke, insomuch that he said, *How shall the Arke of the Lord come unto me*, 2. Sam. 6. yet notwithstanding he fainted not, neither gaue over his purpose; but feared the Lord more, and sought out more circumspectly where the fault was, and how it might be redressed: and againe girt up his loynes, and addressed himselfe with more cheerfulness, yet againe to bring it home. Many there be in the Realme of *England*, which haue been zealous of Church government, and of the removing the ceremonies of mens traditions and stinted service: and because they haue made long tarrying, and haue had a cold offering, and haue hoped long of redresse by Parliaments, wherunto they haue made sute, and haue been disappointed of their hope: Therefore, as though they had done their whole duty, they haue set them down, & waxed cold, & carelesse, and haue slept on both eyes, and think that the Lord must needs now hold them excused, untill the Lord cast it upon them, & put it into their mouthes. But they must know, that they are not to cease seeking the kingdom of God, and for other things, they shall be cast unto them, without their carefull thought. *Mat. 6. 33. The kingdom of God must suffer violence of those which with violent Zeale do draw it unto them, Math. 11. 12. Many run, but few get the crowne. We must so run as we may obtaine*, 1. Cor. 9. 24. It is not enough to be wishers and woulders, as many be at this day counted religious, and  
favourers

favourers of government, because they can say, *O we must pray, we must pray*, thereby satisfying themselves & others, being not a little glad that they may buy it so cheap, to sit at their ease & follow the world. Therefore what cries & complaints their prayers be, may easily be discerned. Prayers without practise, are but poore prayers, & the hart which setteth not the hand a worke, doth not burne with much heat. We must so pray, as continuing & increasing in greater fervency, giving the Lord no rest, nor suffering any nay: though he seemeth to send us away with a rough answer, as our Saviour Christ, did unto the *Cananitish* woman, refusing her sute, & calling her dog: yet she left him not, but desired at the least that which a dog might haue *euen the crums which fall from the children*: & so, obtained her sute with comendation of her faith. *Mat. 15. 26.* And we, if we haue wished and desired, & therewith made sute to the higher powers, and laboured in the behalfe of true Church government, & yet haue returned empty and confounded, because the Lord hath not vouchsafed to let us see the Ark come home: we are to feare so much the more before the face of the Lord, as it is said that *David feared the Lord in the unspeedy day: 2. Sam. 2. 6.* he feared God before, but now his feare was increased: & in this feare ought we to examine the cause, why God hath not made our enterprise prosperous, and to search our wayes, whether we haue taken the right path or no: whether we haue gone to the place

where it is, or we haue sought it in a wrong place: whither we haue put our shoulders to the burthen, or we haue gone about to carie it, that it might come easily vnto vs, and as it were alone without our helping hand. Thus ought wee to search vntill wee finde out in our selues the cause of Gods displeasure, for the which we are deprived of this benefit. And hauing found the cause, let vs repent and redresse that is amisse, and *strengthen our feeble knees of making straight steppes to our feet, least that which is halting, be turned out of the way.* Heb. 12. 13. Let vs recouer the right path, from the which we haue wandred wide, and gyrd vp our loines, that wee may with more courage and swiftnes walke therein, then before we haue done in our wrong and false way.

And some there be which haue atteyned vnto this knowledge, *that the kingdom of God commeth not by obseruation, and wayting and suing, here and there, but is neere vnto vs, euen within us: Luk. 17. 20.* and no more is to be required, but that we remoue our selues from euill, and worship God according to his word, chusing rather to suffer the crosse, then to deny Christ by slavish giuing ouer of that authoritie and libertie, which he hath given vnto his people. Some I say, haue attayned to this knowledge, yet notwithstanding they haue bene dismayed and offended beholding the wayward footstepes of diuers which haue gone before, euen in the right path though not with steadie foote, but haue

haue slipped, halted, and false in the way by committing some thing which haue displeased the Lord, as sometime in the chiefe Citie in *England*, there were many w<sup>ch</sup> withdrew from this spirituall bondage. But some onely making conscience at the Cap and Surplesse, and kneeling at the communion, and therein stood all their religion. Some entring that way, despised all other, but pitied them not in the bowelles of compassion, that they might be brought vnto the trueth, but were proud in their owne conceyte. Most of them also ignorant how they should come to the end, or yet to the midst of the way, which they had entred, neither being humble in seeking out the same, but thinking rather that they knew all things. Therefore when they were tried and weighed, many were found too light, and their miscarrying of the Lords Arke, and the iudgment which fell upon some of them, as sore as did upon *Vzza*, discouraged many, and weakned their hands. So by their untowardnesse they caused the favour of the Lords worke to stinke in the nostrils of the people.

And of late another attempt hath been given that way by one, of whom I must needs say, that the Lord used him as a means to bring the truth to light, in many points concerning the true government of the Church; who, I wish for the glory of God if it had been his good pleasure, that he had stood in integrity, without swarving and leaning  
to

to Antichristian pride and bitterness. And for me to make mention thereof, may seeme very hard, which am not so able therein to saue my selfe from the reproch of many tongues, as I am to cleare my selfe of deseruing the same. Yet notwithstanding a wound being made in the brethrens mindes, I haue thought it my duty rather to labour to heale it, then to saue my selfe not to see it.

True it is at all times, that *iniquity prevailing, causeth the loue of many to abate.* Mat. 24. 12. For every iniquity committed, especially in those enterprises, which beare the chiefest shew of holinesse before the Lord, and draw neerest his work, procure a more grievous and speedy iudgement, to cause a lamentable successe therein. For as I haue alledged, *The iealous God will bee sanctified of those which come neere him,* Levit. 10. 3. And he wil cause his iudgement to begin even at his own house. 1. Pet. 4. 17. This iudgement being beholden, causeth feare, and daunteth the courage of many which had begun to step in the way. Even as if two men riding throw a water, the former slip into some groop and perish, the other had rather turne backe and loose his iourney, then goe forward, though there be space enough to go by and avoyd that danger: at the least with feare & trembling he seeketh out his way. And no marvell it is, though the beholding of such iudgement because of iniquity prevailing, coolerth greatly the heat of loue, and dulleth the edge of courage for a time. For even  
valiant

valiant Ioshua thereby was stricken fullisore: for he rent his clothes and fell to the earth at the evill successe in the battell at Ay, and he cried, *Alas O Lord God, wherefore hast thou brought this people over Iorden, to deliver us into the hands of the Amorites, and to destroy us: Would God wee had beene content to dwell on the other side Iorden. Oh Lord, what shall I say when Israel turne their backs before their enemies?* Thus he seemed to repent his comming over Iorden, as though that iorney had not beene taken in hand in the Lord, and by him furthered, and the furtherance thereof confirmed and honoured by a great miracle of the Lords mighty hand, But the Lord raised him up and told him, that iniquity committed in Israel had caused the reproach of that unspeedy day. *Iosh. 7.*

Also Aaron, Eleazar, and Ithamar were so daseled with the iudgement which fell on Nadab and Abihu, that they did not eate of the Goate in the holy place, as they should haue done. *Levit. 10. 19.*

Moses vvas so grieved at the evill successe of the children of Israel, not being able to come to their rest because of their iniquitie, that he chose rather to bee rased out of the booke of life, then to heare and see that reproach which should come unto that peole, and the name of God. *Exod. 32. 31.* Ieremiab wished that he had never been borne, because Israel in steed of a blessing had rewarded evill unto their owne soules.

Rebecca

*Rebecca* when the children *Groue* in her wombe, thought it had been better not to haue conceived. *Gen. 25. 22.* And *David* when he saw the death of *Vzzah*, brought not home the Arke at that time, but feared and lamented, saying: *How shall the Arke of God come unto mee:* Great feare came on the Church of *Ierusalem*, at the terrible iudgemēt of *Ananias* and *Saphira*. *Act. 5.* Most of these haue been partly afraid and discouraged, as though their enterprife and worke, which was of the Lord, had in it selfe obtained that hard happe, and unprosperous event, which proceeded of some other euill coming in by the way. But as *Iosua*, when he had found out the fault, and purged it, renewed battell againe, and saw the mighty power, and great salvation of the Lord for them, with comfort and gladnesse: and as *David* when he also had espied the fault and redressed it, renewed his indevor, & brought home the Ark with more ioy & cheerfulness; and as the Disciples of *Ierusalem* ceased not from giuing almes, but their feare tended to this that they should doe it with more singlenesse of heart: So let not us bee offended, and stumble at the sin of any man, to giue ouer our zeale and loue vnto the Lords cause, the truth whereof his word hath confirmed vnto us. But rather let us search out, where the iniquity is, & let the offender beare his shame & rebuke, how excellent a personage soeuer he hath been, for turning the truth of God into a ly: and let the Lord haue his glory,

*Who*



*Who is alwayes found true, When every man is found a liar. And his trueth abounds the more, through the lye of man unto his glory. Roman.*

3.7.

The children of *Israel* which came out of *Egipt* to go into the land of *Canaan*, could not attaine thither, but their carkases fell in the wilderness: Might one haue said therefore, that they came not out by the Lords commandement and his conduct? Yes, and greater was the glory of *G O D*, who was not hindered from performing his promise by the unbeleefe of that people: but their unbeleefe made his faithfulness more appeare. And *their unrighteousnesse commended the Lords righteousness*, Rom. 3. 5. which recompensed them their iust desert, and yet raised up a better generation, to enter into his resting place. So will the Lord evermore make his cause to stand, though they which handle it amisse, shall fall before it in the way. And as for men of great credit and estimation, the Lord oftentimes will make their weakness and vanity to appeare, that no glory might bee transferred from himselfe to mortall men, and that we should never make flesh and bloud our arme, neyther trust in man, in whose nostrils is breath: for what is he to be esteemed? *Esa. 2. 21.* Salomon the glory of the Kings of the earth, called also the Lords beloved, *2. Sam. 12. 25.* a spectacle for wisdom: whom the Lord used also for a speciall instrument unto many things: yet did not hee perseuere  
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in wisdom, but became a foole in committing wickednesse against the Lord. 1. *King. 11. 6. Iehu*, which valiantly wrought the Lords work at the first, turned also to Idolatry, and forsooke the Lord. 2. *King. 10. 31.* And *Ge-deon*, a worthy instrument, which the Lord chose for his work, made the *Ephod*, which was an instrument of evill. *Iudg. 8. 27.*

These and many more Examples there be, which teach us, that although vve see before our eyes never so many *which begin in the spirit, and end in the flesh*, that vve condemn not their begining, neither feare to enter into that way, but rather take heed that wee walke so fast, and so steadily, and so well armed, that sinne doe not overtake us, and overthrow us in the way. The evill example of life shewed by those nations which are called *Christian* this day, make the favour of the Gospel to stink before the *Iewes, Turks & other Heathen*, which refuse therefore once to search what *Christian Religion* is. Therefore are they still holden back from *Christ & his kingdom*. Like recompence shall we reape, if the untoward example of any man quench our zeale and care of searching out the Lords cause, that we should not take it in hand.

But there are not wanting, which unto the slow runners about the Lords businesse, lay more weight of lead upon their feete, and bring them into a further security, by affraying them by the example of *Vzza*, that they attempt not any thing about matters apper-  
taining

taining to the Church, because they haue no calling. As though that vengeance shewed upon *Vzza*, was for taking upon him a wrong calling; and not rather for doing that which was no mans calling to do. For there was no man in Israel which had any such calling, but if he had driven the Cart, and done as *Vzza* did, it is like he should haue been spared as little as *Vzza* was. And *David* 1. *Chron.* 15. 13. speaking to *Sadock* and *Abiather*, saith not, *The Lord hath made this breach among vs* because *Vzza* did euill; but because *We* (saith he) *sought him not in due order*. And although he say also, *Because you were not here*: his meaning is not, that they being present, should haue done that which *Vzza* did.

But admit he was punished for over-reaching his calling: (as indeed whosoever passe the bounds of duety, passe the bounds of their calling also in that respect) Is it not the calling of every Christian to remoue himselfe from their communion which worship God vainly, as by the direction of the blind and dumbe ministerie, that execrable abomination in Gods sight: and to ioyne onely where the Lords worship is free, and not bound or with-holden with the bonds of any iurisdiction of this world. How can they make the *kingdom of God neere us, and within us*, *Luk.* 17. 20. if we cannot by Gods assistance, make our selues members of his outward Church & kingdom in this world, which onely hath the promise of blessing  
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and life for evermore. *Psal.* 133. 3. without the authority of man, and waiting their leisure for a commandement thereunto. And whereunto are all Christians made *Kings and Priests*? Haue they no calling thereby to seeke the meanes of their salvation? If my salvation should depend upon the curtesie of any in this world, I vvere in most miserable taking. But the righteousnesse of God dealeth otherwise: and our salvation dependeth upon that king, vvhose banner is alwayes before us, and he is vvith us to the end of the vvorld. *Math.* 28. 20.

But now concerning those vvhich are able to teach and instruct in the vvay of the Lord, they must not meddle vvithout calling (say they) although there be no calling suffered and allovved of in a Realm or Dominion, but that vvhich they confesse to be vutterly unlawfull. So must the flock of Christ tary and be starved, vvhilest vvee vvaite for that, vvhich they can not direct us vvhere to haue or hovv it should be.

It must be, say they, by divers true Ministers calling and allovving him: and so hee must be ordained; but how many of the Ministers in the Realme of *England* dare be seen in this doing? *If faith cannot be begotten Without a Preacher, and a Preacher cannot be Without lawfull sending: Rom.* 10. 13. and this be the onely vvay: vvhy suffer they the people to be deprived? VVhy are they afraid and ashamed of the Gospell of Christ? VVhy rather do they not abide persecution? But the lawfull

full calling and sending of the Ministers, which is the onely meanes to make them haue fruitfull vvombes to beget faithfull children, and fruitfull breasts to nurce the same: also due government, which is the onely advancing of Christ his kingdom, and the cutting short of sinne and vvickednesse. Also our Christian liberty to vvorship God vvith free conscience, according to his vvord: and our comfortable ioyning in the true fellowship & cōmunion of Saints. And to conclude, the meanes of our salvation must be kept from us, untill a ciuill law send them to us, though there be never so long delay: as though they were not sent from heauen and offered to all that will receiue them. VVe can desie the Papists doctrine, for making part of our salvation to hang vpon our owne deserts: but vve cannot taste the bitternesse of the root of this doctrine, that the building of Gods kingdom for the meane and furtherance of our salvation must depend vpon ciuill power, and Christ Iesus, vvith all things pertaining vnto him, are made vnderlings thereunto, and caused to dance attendance vpon it. Those vvich vvalk after this doctrine, and teach men so, doe breake not one of the least, but one of the greatest commandements, teaching men so: and therefore shal be counted least in the kingdom of God, if they do not repent.

And againe, concerning this calling, vvich must needs be done by diuers Ministers vvich vvill not do it. But admit they

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would,

would, from whence haue they their calling, sending, and authoritie, such as pertaineth to a Minister? Had they it not from those which sit in the chayre of Antichrist: Yea, how many are in all Christendom, which haue bene so rightly ordeyned, but that their ordination haue come from the popish Prelacie, vvith in three or foure generations at the most? Now if a man take a grisse of a sower fruit & plant it, & then take a grisse of that new planted, and plant that: and take of that againe and plant it the third time, and so continew vnto the hundreth time: willie loose the sowerenes, and gather sweetnesse, No more can an vnlawfull calling bring forth a lawfull, though it descend from one to another an hundreded or a thousand times. Therefore except they can approue the lawfulnessse of their calling to the ministerie vnder some other title then that vvich they novv haue by that Clergie: it vvill fall out, that there shall hardly be found a Minister duly called in all the world, and also that there is small hope that ever there shall bee any. But whatsoever burthen they lay upon us, I lay no more upon them, but that they hauing the approuing and consent of their flocke, doe the works of a Minister, namely, *that they feede their flocke wvherof the holy ghost bath made them ouerseers*, if they make not them selues vnworthie, and *that they keepe backe from them nothing that is profitable.* Act. 20. 20. So then they must not keepe backe not suffer to be kept backe ( they standing  
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still ) their libertie and authoritie, which the Church should haue, & the true worship of God in all points safe & sound, the scepter of the gouernment of Christ born vpright, and hauing due honour, remouing themselues and their flockes, as least from all open abomination in life and religion, whereby reproch should redound to the name of God.

These things if they doe, and whatsoeuer else appertaineth to a ministers ducie: their worke shall commend them, and testifie their calling, and shall be instead of an Epistle or rather a licence written in their owne hearts: vnderstood also and read of all men. 2. Cor. 3. 2. Our Sauour Christ being demaunded Whither he were the sent Sauour or they should looke for an other: Mat. 11. 3. did not answer that he was sent a Sauour, but said: Tel Iohn what you haue heard and sene; The blind see, the lame walke, the lepers are cleansed. the deafe heare, the dead are raised vp, and the poore receiue the Gospell. As if he should haue said: I doe the workes of the Sauour, which the Prophets, beare witness of, that he should doe: Therefore I am the sent Sauour. As namely Isaiab witnesseth Esai. 61. saying: He hath sent me that I should preach the Gospell to the poore, and that I should heale the broken hearted &c. And our Sauour Christ witnesseth in an other place, saying: Iohn. 5. 3. I haue greater witness then the witness of Iohn: For the workes which the father hath giuen me to doe, those testifie of me, that the

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Father

*Father hath sent me.* Therefore vvhofoeuer do the vvorke of Ministers, and haue not knowne the deepeesse of *Sathan*, nor yet the cursed learning of Antichrist, I iudge none other burthen to be put upon them, but that they hold fast the doctrine of Christ untill his comming. And their vvorke shall declare their calling, and seale it before all men. Otherwise the answer of our Saviour Christ to them which came from *Iohn*, and the prooffe of his calling, should not be forceable.

And moreover, whereas they tie the Ordination of every minister, as it were, unto the girdle of other ministers, that of necessity it must at all times depend and stay upon them: that is to lay a greater bondage upon the Churches then they are able to beare. For admit there be onely one Church in a nation, and they want a Pastor: must they seek oversea & land to get a minister ordained by other ministers? But what if there should be but only one apparant to us in the vvorld: shal that church for ever be deprived after they haue once wanted a minister, for default of authority to cal & ordain another? By this reason every church should not bee perfect in itself, nor haue in it selfe means & power to continue by that measure of lines which the Lord hath measured out unto it. And is it not a dishonour to Christ Iesus the head of every congregation which is the body: to say that his body together with the head, is not able to be sustained and preserved



ved in it selfe. Moreover, I demand what calling the dispersed disciples of the church of *Ierusalem* had, that they did preach & teach the Gospell as they went? were they all ordained ministers, by whose meanes it is said, *that many did beleue, & that the Lord was with them? Act. 11.21.* And those whom they did beget & bring forth as new borne children to God through the Gospell of his Son: did they want authority to feed them and giue them suck being so brought forth? VVhich if they might do, then came they very neere to the work of the Pastor, which hath his name of *feeding*. And was not onely charity a calling to these men, who meeting with such as they found worthy, over-slipped not that occasion of doing so great good? If the *Samaritan* be commended for doing the part of a neighbour unto him which fell among theeues & was wounded, because he had compassion on him, tooke him up, and washed his wounds, and in all things provided for the safety of his life, *Luk. 10.* why should they be reprov'd, as passing the bounds of their calling, who meeting with soules wounded by the sword of Antichristian robbers, or any way bound by Satan vvith the chaines of ignorance: shall helpe to loose them, & mollifie their wounds with the oyle of Gods truth, & bestow upon the what spirituall gift they are able, to refresh them, and saue the life of their soules? yea if they do it not, they shall be found mercilesse, & like to faile of mercy in the time of their need.

In all this I deny not but that there is use of other Ministers, when they may bee had, for mutuall helpe in trying and examining and allowing those whom they find meete, that by their iudgement the other Churches may so much the more be confirmed,

Thus haue I passed the bounds of the text somewhat in this discourse, I confesse. But I crue pardon of the reader. For not without due occasion haue I been led thereunto. And now at length I come to speake of *Dauids* ioy, which I thought to haue done long ere now.

And first of al, therein we espy the footsteps of that faith vwhereby the author to the *Hebrewes* witnesseeth so many excellent practises to haue been atchieved, which is the ground of things which are hoped for, & the euidence of things which are not seene. *Heb. 11.* For hereby *David* despised all the glorious things vvith visible shew, vvhich belonged to his Royall kingdom, and did bid them giue place, in comparison of the unspeakeable treasure of Gods favour, and all the good with flow from thence, which hee saw not but by the eyes of faith, and possessed onely by the title of that euidence, which is concerning things not seene but hoped for, yet herein he ioyed fully.

The multitude say: *Who will cause us to see good;* Psalm. 4, 6. They know what they see here, but they know not what they shall haue. But the faithfull say: *Lord lift up the light of thy countenance vpon us, and so thou*

thou shalt giue us more ioy of heart, then the people haue of their abundant harvest and vine-tage, v. 7. They know not, or at least will not acknowledge for their own the things of this vworld. But those things vvhich out of Gods countenance turned towards them, they do conceiue, they know for their own, & they declare that they seek an induring city.

So then euen as *David* by faith hath overquelled the Lion and the Beare, and by faith had enterprised to fight with *Goliath*, & had prevailed: so by faith he obtained the bringing home of the Ark. And though he seemed at the first to be disappointed, and walked on his way weeping, sowing deare seed *Psal. 116. 6.* (as did *Abraham*, when hee so long went without an heire, and at last was commanded (as it were) to bury the hope which hee had of the promise in his onely heyre, by appointing him unto the death: Yet as *Abraham* did, so he beleaved in hope against hope. *Rom. 4. 18.* Therefore in the Lords appointed day, he returnes with mirth & gladnes, bringing his sheaues with him, whē as by faith he had gottē accessie to the grace wherein hee stood, and reioyced under the hope of the glory of God, wherein he saw a lively image in his holy Ark, with an undoubted pledg of loue & favor toward him. Thus he faileth not of that wherewith hee strengthened his soule in the time of weaknesse and temptation saying: *Why art thou cast down, O my soule, and why art thou so disquieted within mee! wait on God for I*

*shall yet see the time to giue him thanks for the helpe of his presence. He is my present helpe, and my God. psal. 42.* Thus he wayted with patience, which taught him experience, which experience brought forth the increase of his hope, and his hope made him not ashamed: *Rom. 5. 4.* seeing hee was not disappointed of that he hoped for, but saw the greater saluation of the Lord in the day of his reioycing, to the further sustayning of his hope, to wayt for greater things also at the Lords hand. So we see that which I haue spoken, that by faith he entred into the Lords rest, when as the the Lord vouchsafed to haue his resting place and holy habitation with him, & by faith he reioyced in this, esteeming it aboue all other causes of ioy, because he looked to those inuisible ioyes, which hereby were promised & sealed vnto him. And now to apply this vnto our selues. This also is a glasse which we haue not dressed our selues by: for verie many can say, *VVait, and tarrie.* But whether doe we thinke, that they meane, vntill the Lord helpe and further their paynesfull indeuour, which is neuer a whit, or vntill they haue filled their insatiable and bottomlesse Coffers with vncontrouled traffiking; For, where is the disquiet and casting down of the Soule? VVhere are the afflictions which the Lord should remember, as he did *Dauids*; VVhich should whet the edge of patience, that patience might haue her perfect worke, that they might be entire wanting nothing. *Iames*

1.4. But aboue all things, where is *faith*,  
*Without the which it is impossible to please God;*  
 And without the which God will not shew  
 his glory before any people, to their salua-  
 tion, but to their confusion: for want of  
 which, our Saniour Christ wrought not  
 those miracles in some places, which other-  
 wise he would haue done? VWhere is this  
 faith, I say, when those which are the chiefe  
 and principall leaders of the people, which  
 should beare the Arke vpon their shoulders  
 they say, and haue taught the people to say:  
*It is not possible it should come home: and why?*  
 For not onely the chiefe of the Clergie, but  
 also the cheife which haue the reyns of the  
 ciuill regiment, are against the establisshing  
 of church gouernment. I demand, whether  
 it be from heauen, or from men. If from  
 heauen: with God all things are possible, and  
 he will then further his cause in our hand,  
 when we belecue. And when it shall please  
 God to further his cause: *Who can resist his*  
*Will? Rom. 9. 19.* For then *euery Valley shall be*  
*exalted, and euery Hill shall be brought low,* for  
*the loftines of men shall be abased, and the Lord*  
*G O D onely shall be exalted in that day Esay.*  
 2. The rough way shall bee made plaine.  
 This will the ielousie of the Lord of hostes  
 performe, and his owne arme shall susteine  
 him to doe the worke, if we could beleue:  
 yet we say it can not bee. VWhere is that  
*faith, whereby our Fathers subdued Kingdoms,*  
*wrought righteousness, obtayned the promises,*  
*stopt the mouthes of lions, quenched the violence*

*of the fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the Armies of the aliants,* Hebr. 11. 34. Let us feare for the grievous iudgments of God which befell the children of Israel in the wildernes, which were ready to haue entred into the Lords rest: but suddenly through unbeliefe conceived of the evill tidings vvhich the Spies brought, they did shut the doore against themselves, *Deut. 1. 28.* And what was the matter? The walls were so high, and the people so strong. But the height and strength of the Lords arme was forgotten, which had been stretched out upon *Pharao* and *Egipt* unto destruction. But upon them unto deliverance. Even so we, for we would faine enter into the Lords *Sion*, a true reformed Church: but some body is against it. I know whereof you meane. *A Lyon is in the way*: but *Salomon* saith, *That that is but the excuse of a sluggard.* Pro. 22. 13. Those spies were evill enough vvhich went into *Canaan*, and brought home an evill answer. But what shall we say to those spies, vvhich tell an evill answer before they will step one foot out of the doore? VVe haue high walls against us also, and strong Prelats, vvhose bodies if they were grown as far out of square as their pomp and authority is grown from the lines of their calling, they should not be like the *Anakims in Canaan*: but rather like unto the Giant which the Poets haue fained to haue stood but up to the knees in the sea, where it is at the deepest. But  
for

for a mean to pluck down this height, and weaken this strength, the hand of the Lord is forgotten, which was stretched out, even within this generation, upon the high walls & swelling Babylonish buildings of the Abbies and monasteries. Even when there was no hope or likelihood of any such thing by mans reason. Then came a day from the Lord, upon every high Tower, and upon every strong wall, to make those places voyd dens.

For thistles and nettles grow in their high halles, and privie Chambers, and the Owles shriek there, and the Crows and the Ravens galle there by Gods iust iudgement, *Esay 2.*

*15.* There came a day also upon all their pleasant pictures, and all their gallant Images whereof they were glad to cast some into holes, to the Moules and Bats, to keepe them from the fire, *vers. 20.* The day of the Lord came also upon the Cedars of Lebanon and the Okes of Bashan, *vers. 13.* even the great and mighty Cardinals, Abbots, Monkes, and Friars, and the rest of the Prelates, which bare the sway in the land. These wanted not strength: for they were like horses prepared to battle, they were clad with iron habergions, they had Lyons teeth. They had also crownes on their heads, and stings in their talles. *Revel. 9. 7.*

For there was not one of them in whose presence to speake any thing against their idolatry: but that it was as much as a mans life was worth. These also hath the breath of the Lords mouth sent into the bottomlesse smoking lake, from whence they came.

These

These things hath the Lord done for us, euen in our fresh remembrance, to beat down the hils, and make the way smoother to the residue of our journey. He hath opened a wide doore unto us: But we being drunken with the ease of this world, haue reeled against the posts thereof, and fallen backward and ly sleeping. Let us take heed least wee sleepe so long, untill the Lord shut the doore at naile it up also with an eath in his anger, if he haue not done it already.

Seeing then the Lord hath giuen such an onfet, doing so great things for us, bringing us thus far on our way out of Egypt: let us take heed there be not in us an evill heart and unfaithfull to depart from the living G O D, lest we be deprived. Heb. 3. 12. But let us goe on our way cheerefully: and feare not the heate of the day, nor the darkenesse of the night. For the Lord shall create upon eue-ry place of mount Sion, and uppon the assemblies thereof, a cloud and smoke by day, and the shining of a flaming fire by night: for uppon all the glory shall bee a defence, and a covering shall bee for a shadow in the day for the heate, and a place of refuge and couert from the storme and from the rayne. Esa. 4. 5. Neither let us feare for the high walles of Iericho, I meane the Antichristian Canon law, which is the strength of this government. For by faith the walles of Iericho fell down at the blasts of the Trumpets Heb. 11. 30. And what are all the execrable buildings of Antichrist, which still remain amongst



amongst us, that they should stand before the Lords trumpeters, if they have faith, and do not onely blow their blasts, but also compassse the Citty as oft as they should, and blow their blasts in due time and place, as the Lord hath appointed? Moreover, let us know, that as the walls of *Iericho* fell down, so also by faith the walles of *Ierusalem* were builded up. For *Nehemiah* misdoubted not either the sewnesse, either the poverty of the Iewes, either the malice of the enemies, but stept unto the worke in the midst of those unlikelihoods, for the which their adversaries did mock them drylie, saying: *What doe these weak Iewes, will they fortify themselves? Will they make the stones whole againe, out of the heaps of dust, seeing they are burnt?* *Nehemiah. 4. 2.* And another answered: *Although they build, yet if a Fox goe vp hee shall even breake down their stony Wall. vers.*

3.7

So therefore when the heart of Gods people shall bee to worke, encouraged by faith, so that their hands also bee strengthened, and put to the businesse, though never so many *Ammonites* and *Ashdodims* bee wroth and conspire altogether to come against *Ierusalem*, and to hinder the building thereof, yet shall God bring their counsel to nought. *Neh. 4. 7.* For God is in the midst of it: therefore shall it not be moved: God shall helpe it very early, *Psa. 46. 5. 6.* Though the nations rage against it, and the kingdoms bee moved: God shall utter his voyce, and the earth

earth shall melt : Ps. 46. 5, 6. God shall speak unto them in his wrath, and vex them in his sore displeasure. Psalme. 2. Hee will persecute them with his tempest, and make them afraid with his storm. Psal. 83. 15. So shall the haters of Sion be ashamed & turned backward. Ps. 129. 5. For the Lord of hosts is with us, the God of Iacob is our refuge, when we are under his Baner, & fight his battles without vaine feare. For hee will teach our hands to war, and our fingers to fight. Psal. 144. 1. He will breake the Bow, and cut the Speare, and burne the Chariots with fire. Psal. 46. 9. But our armes will he strengthen so that they shall break even a bow of Steele, and our feet will hee make like Hinds feet, that by the might of our God we shall leape ouer the highest wall which Antichrist hath reared : And though our haters vex us many times : they shall not preuaile against us. Though they plough upon our backs: the righteous God shall cut their cords in sunder. Psal. 125. Though they would deuoure us quick yet God will not giue us as a pray vnto their teeth. Wait therefore & know that the Lord is God. He will be exalted among the Heathen, hee will be exalted in the earth. Psal. 46.

Let us giue him glory therefore by trusting in him, that we may take his work in hand, & further it with all our might, not suffering our eyes to behold, nor our harts to consider the impossibilities of finishing the same for God is faithfull, who hath promised, saying: To him that disposeth his way aright, I will shew the

the saluation of God. Psal. 50.

Againe concerning *Dauids* reioycing, in the day when the people assembled willingly to accompany him at the bringing home of the Ark, and the Lord made all things to prosper: It seemed to be the fullest and fountdest ioy that ever he had, both for that hee then danced, and leaped, and sprang as one ravished, and fully possessed vvith an heavenly pleasure, and also taketh refreshment, as it appeareth in this Psalm, in remembring, meditating, and singing of the happinesse of that time, which teacheth us what affection we shold put on in matters pertaining to the Lords glory, as when his kingdom is builded and furthered, when hee is well known amongst us, and his Name is great as in Israel and his Tabernacle with us as in *Salem*, & his dwelling as in *Sion*. Psal. 76.

VVe reade of *Dauid*, that when the Lord had giuen him to see his sonne *Salomon* placed in the throne of the kingdom, he worshiped vpon the bed, and saide: *Blessed be the Lord God of Israel, Who hath made one to sit on my Throne this day, euen in my sight. 1. Kin. 1.*

This also was a godly reioysing, as it is a godly and commendable thing in all Kings and Princes, to haue care to see that matter so well ordered and disposed in the time of their life, as much as in them lie, that the people whose safetie the Lord hath committed to their care and charge, may enioy continuance of peace and welfare after their deceasse

deceasse, that there be no invasion, nor going out, nor crying in the streets of their dominions afterward: *Psalm. 144.* As also it is godly and commendable to ioy, and blesse God when he giues them to see with their eyes, the hope of a good stay within their kingdoms: which is so far from derogating from their honor and renown, that it tendeth greatly to the increase and advancement of the same. For *David* toke this for an honorable salutation at his servants hands, when they said: *God make the name of Salomon more famous then they name, and his Throne aboue thy throne. 1, Kin. 1. 4.* This I say, was one ioy of *Dauids*, yet not comparable to the other: as appeared in that his care to behold this thing was not so vehement, and he was neere to haue overslipped too long, the laying of his hand to the furtherance thereof, in respect of *Adonias* ouer hasty attempt, and he had need of stirring up by the sute of *Bethsaba*, and the advertisement of *Nathan* the Prophet. VWhereas in other bulines of bringing home the Lords Arke bee needed no spurres to prick him on foreward. Flesh and bloud kindeled not that zeale in him, but the Lord had inflamed his hart with the Spirit of loue and fire. And this burning affection of loue bare he from time to time, unto the Lords holy Tabernacle, for his true worships sake, & his glory therein appearing. And as it was his life to dwell in the Courts of the Lords house by often frequenting them: so was it euen death and great distresse for him to bee

A stranger from the same, as appeareth by his pittifull complaints in the daies of his banishments, as when he saith, *As the Hart brayeth for the rivers of water: so panteth my soule after thee O God. My soule thirsteth for God, even for the living God. When shall I come and appeare before the presence of God? Psal. 42. 2. His teares were his meat day and night, and he powred out his very heart when he remembred the deere times past, when he had gone with the multitude, and led them into the house of God with the voyce of singing and praise, as a multitude that keepeth a feast.* But we alas declare what poore & feeble ioy we would conceiue, if the Lord would restore the glory of his Sons kingdom in open sight before our face, and purge his Court and Sanctuary, and plant us therein, when as we being bereft of this benefit, haue so small thirst, so little panting & braying, & so little sadnesse of soule, and shedding of teares for this manner presence of the Lord. Yea, we heare the voyces of many, and the thoughts of more lie open before the Lord, whereof some say, and some thinke, that they haue no great need of Christ his Ecclesiasticall government, seeing they can governe themselves, and liue in the feare of the Lord well enough, as they imagine with themselves. Therefore they set their hearts at rest. But haue they more stay of themselves, and towardnesse unto godlinesse, then David had? Or do they thinke that he was cleane absent from God, that he could not pray and praise his name? yet doth he say: *When*

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shall

shall I come to appeare before the presence of God? And scarce could hee comfort his own soule, which was then in heaviness, though he hoped for a day of returne. Thus hee accounted, that hee should stand before the presence of God, when he should be present in the place, which the Lord did chuse to put his name there, and should enioy the sight of those things, which the Lord appointed for the tokens of his presence among them. And therein was his great delight, according as he uttereth, saying: *O Lord of hosts, how amiable are thy tabernacles? My soule longeth yea and fainteth for the courts of the Lord. For mine heart and my flesh reioyce in the living God. Blessed are they that dwell in thine house: they will ever praise thee.* Psal. 84.

And although hee behaved himselfe carefully before God, when he was absent from the Lords tabernacle: yet hee acknowledged his strength not to be so great, but that there was danger to bee feared by the want of those things which the Lord had appointed as means to hold them in his true worship. For this cause he complayneth unto Saul his persecutor, not so much for persecuting him, as for chasing him from the place where the Lord vouchsafed to dwell. For hee saith: *If the Lord haue stirred thee up against mee, let him smell the savour of a sacrifice: but if the children of men haue done it, cursed be they before the Lord: For they haue cast me out this day from abiding in the inheritance of the Lord, saying, go serue other Gods.* 1. Sam. 26. 19.

This

This loue to Gods house, had King *Hezekiah*, who in his sicknesse (vvhwhereof word was brought him that he should dy) was grieved for nothing so much as this, that hee should no more goe up into the Lords house: *Esa. 38. 11.*

For this cause were his prayers and teares. As appeareth by the word which came from the Lord by the mouth of the Prophet. *Thus saith the Lord God of David thy Father, I haue heard thy prayer, and seen thy teares. I haue healed thee, and the third day thou shalt goe up unto the house of the Lord. 1. King. 20. 5.*

This zeale also and loue to the Lords house appeared in the ancient fathers which returned frō the captivity of *Babylon*, vvhho as they could not bee comforted in their exile, but sate down, and vvept by the rivers of *Babel*, vvhhen they remembred *Sion*. So in the ioyfull time of their returne, yea in the ioyfull day of laying the fouedation of the Temple, vvhich they aboue all things haue desired in the middest of the ioyfull shouting and singing of the residue of the people, their harts yet melted within them, and they vvept with a loud crying, in so much that the noyse of the shuting could not be discerned from the noyse of their weeping, and all was for this, because they had seen the former Temple. *Ezra. 3. 12.* And the foundation of this vvas not comparable to that. VVhat shall vve say, Did these old men dote? vvere they sond upon an outward shew of faire building? No: but as their chiefe



delight was in the house of God, so the increase of the glory thereof, was their ioy, and the diminishing of the glory thereof, was their sorrow and griefe of minde. Thus iea-lous were they over Gods glory, that in the outward shewes and shadows they were impatient of any want. But amongst us, there is small weeping, though the builders in their building haue left out the chief corner stone, which should be the garnishing of all the work. They haue left out the government of Christ, without the which that their Church can be his house, though they face and brace never so much, how should they think it possible? For they must know, *that Christ dwelleth not, where he ruleth not.* He may not be an idle Idoll. His Church and kingdom in this world, is outward and visible, and except he governe visibly, even by his outward ordinances; It is vaine for us to say, *Hee ruleth in our hearts:* and in the church that we are ioyned unto, we submit our selues to the ordinances of Antichrist. VVe shall soone banish Christ from our hearts, if we haue no more care of his glory then so, but can abide to see his Sanctuary prophaned & polluted by that Heathenish stranger of *Rome*, which not onely sets his foot in there every day, but also erecteth there his own Altar of incence. For prayers and thanksgiving must bee measured out and appointed after his fashion.

If ever we had seen the beautie of the first building, I mean in the time of the primitive Church



Church, we might vvell now, if vve had not stony hearts, vveepe and lament vvith loud crying, in seeing this building before our eyes. Not so much for that it is inferiour to the other in glory: but forthat it hath neither glory nor beauty at all, being fashioned not after any patterne shewed of God, but after the device and counsell of man. In vvhich misery of our notable anguish and greenous grones in the eares of the Lord, and in us there vvere no vvant to call and stir up one another, and ioyned hands, for the helpe of the furtherance of the worke in bringing home the Arke of God: there vvere then greater hope of the day vvherein wee might and ought to reioyce, as *David* here did.

Moreover we note in *David*, that his ioy was so great in the Lord, that he contained not himself, but so leaped & danced, that he seemed in the eyes of the wicked, as a foole, *Which uncovereth his shame, and become vile.* For after that manner did *Michoel* his vvife reprochfully taunte him, as one which had so vily uncovered himselfe, that hee should be a mocking stock unto the Maidens of *Israel*. 2. *Sam.* 6. But hee answered, *that it was before the Lord*, who had performed unto him so great mercy: *for whose cause hee would be yet more vile and low in his own sight.* And said moreover, *that of the same Maidens whereof shee had spoken, he should be had in honour.* v. 22. VVhereby we see, how little hee weighed to become base and low in the sight of the world, so hee might set forth

the glory of the Lord his God.

At this day amongst us, one of the greatest lets and hinderances of the Lords work finishing, is for that it cannot be don without the abasing of the loftinesse of many men which are exalted with out the Lord. As for the titles of *Gracious & Honorable Lords*, our *S. Christ* taught his Apostles that they might not bee amongst them. Therefore if these men so exalted, would loue and care for the Lords honour more then their own, and would willingly giue over their monstrous livings, and also all their worldly pompe, though they think it were a great shame for them, and that they should seeme vile before men, (which they ought willingly to undergo, for his glories sake, *Who suffered the crosse and despised the shame*) yet if they could see it, it would tend to their more true dignity. For of all the people in *England* which waite for a more full appearance of Gods glory in his house. they should bee had in honor. VVhere as now contrary-wise they receiue honour onely of a few flattering seruingmen, within their own houses, which liue by bringing dishes to their Table, & almost to all the residue of the people of the land their name is in reproch, & they are become a byword and a common talke.

Our Saviour Christ thought it no shame to abase himselfe to wash his Disciples feet: *Iohn. 13. 5.* by that example, and many more teaching those which will follow him, that they

they must not think much to bee base and vile, and dishonorable in the sight of men, if they will look for true honour in the sight of GOD. The Angell Gabriel, said unto Zacharias, that his Sonne Iohn the Baptist should bee great in the sight of the Lord. Luk. 1.15.

But what greatnesse hee had in the sight of the world, it appeareth, when as *his cloathing was of Camels haire, and his meate was Locusts and Wild bony*, The author to the Hebrewes speaketh of some Christians, which were racked, & would not be deliuered, that they might receiue a better resurrection. Heb. 11.35. They would needs abide torment and shame, that in the Lord they might haue their onely refreshment, and their onely glory. And he became their glory, and the lifter up of their head.

Our Sauour Christ who thought it no robbery, to be equall with God, hee yet in his nature of man became vile, and tooke vpon him the shape of a seruant. Here turned his face to the striker: Hee humbled himselfe, even to the death of the crosse. Therefore was giuen him a name and dignity above all names, that at his name euery knee should bow. Philippians. 2.9.

But great is the darknesse and ungodlinesse of these dayes, vwhen those vvhich professe themselves to bee his Ministers, doe so order their goings and conforme themselves so little vnto the image of his life, that wee may sooner trace out the shew of all the great

glory of this vworld, then of Christian poore-  
 nesse in spirit by their footsteps. And it is  
 too manifest, that they are overcome vvith  
 the temptation of him vvhich said: *All these  
 glorious things will I giue thee, if thou wilt  
 fall down and worship mee*, Math. 4. 9. For  
 they declare how hardly they vvould abide  
 themselues to bee plucked up by the roots  
 that they might bee planted in a better re-  
 surrection, vvhen as they will not suffer their  
 superfluous branches to be cut of, vvhich do  
 so overhang & anoy the lanes that the Lords  
 passengers cannot ride on their iourney to-  
 wards Sion.

There bee also of the Temporalty diuers,  
 vvhich esteeme it too vile a thing, and un-  
 fitting for their honour and dignity, to  
 come under the censure of the Church, that  
 their faults should be looked unto; & they  
 should be subiect to the Admonition, Rebuk,  
 and Excommunication of the Minister and  
 the Congregation. Therefore they say: *Let  
 us break their bands in sunder, and cast their  
 cords from us*. Psal. 2. But if they understood  
 the great mystery of the Lord, and the decree  
 vvhich is sealed up among st his Disciples: Esa. 8  
 16, they should vvell know, that their re-  
 nown and glory is no more impaired by  
 bowing and giving due homage to Christs  
 Scepter, then the flower & oile of the widow  
 of Sarepta vvas diminished, by giving away  
 part of that litle vvhich she had, unto *Elias*.  
 For certainly the great & noble Potentates of  
 this vworld, if they doe not entertaine the  
 Kingdom

Kingdom of Christ Iesus, though their name reach the cloudes: yet in truth their honour and renown is small, and scarcely to bee accounted an handfull, vvhich vvhén it is spent, they die. Then their name perish, and their pompe, vwill not follow them. *Then is a living dog better then they. Eccl. 9. 4.* For doth not their dignity go away withthē? *Do they not dy and that without wisdom. Iob. 4.* VVhereas if they vwould bee content to giue away unto our *Elias* Christ Iesus, a little of their honour by abasing them selues before his Throne of government: they should haue never the lesse, but a great deale the more: yea the continuance of true honour for euer, For they should stand as the faithfull vvitneses in heaven, their names being registred in the booke of life. According as the Prophet *Esaiah* speaketh of the same and renown of the Church, and accounteth it the renown of *Kings and Princes to worshippe therein vwith their faces towards the earth, and to lick vp the dust at the feet thereof. Esay. 49. 2.*

Lastly as touching *Dauids* affection of ioy, and his delight vvhich hee had to see the glory of God shine forth: as it vvas declared by signes, yea the whole disposing of himself, to bee great at that present time: so did the continuall practise of his life afterward, giue token that it vvas entire & unfeyned. For he continued his care and study to be an instrument to advance Gods glory.

Of our soone hote & soone cold zeale: and  
of

of our gladnes, which bewraied it selfe to be more for the shining hope of our worldly welfare, then for the hope of the increase of Gods kingdome, and the speedy coming thereof: And of our loue, which haue giuen place to iniquitie soone getting the vpper hand: And of all our forwardnes and goodnes, which appeared in the day, when the Lord opened one dore for vs to come out of prison, and an other dore to haue entred his Tabernacles, if we would haue but streined our selues a litle to haue removed a fewe blockes in the waie: Of this our goodnes and forwardnes, how that it proved but as a morning mist, which vanished before any heat of the Sunne brast forth: I haue spoken before. Little was that we had, therefore was taken from vs euen that little. Great was the true and sincere ioy, faith, zeale and loue which *David* had: therefore was giuen vnto him more. For he continued faithful to him which had called him through grace, and for the remembrance of his great goodnes, he still in hart desired to add more labour vnto the Lords worke. For the Arke being brought home, & placed in a tent, he desired to build an house for the same. And if it had seemed good in the eyes of the Lord, to haue vsed his hand therein, as he did accept of his heart : he would haue chosen rather to haue bene destitute of a princely palace, then that the Arke of God should haue been without a royall house. for the more manifestation of the glorie thereof. And  
when

When he receyued answer from the Lord, that he should not build an house vnto him, but his sonne should build it, yet as much as he might he did vwith all his power, and became a cheefe builder one vway vwhen as an other way he could not, namely, in preparing those things which should furnish the worke, and set it forward with speede, when it should be begunne. for he said:

*Chro. 22. My son Salomon is yong and tender and we must buyld an house for the Lord, magnificall, Excellent, and of great fame and dignitie throughout all Countries. I will therefore now prepare for him. And he prepared an hundred thousand Talentes of golde, and a thousand thousand Talents of Siluer: And of Brasse and of Iron passing Weight: And also Tymber and Stones, and he had set Masons to hewe and polish the stones in readinesse And yet for all this, his hunger for Gods glorie, was not satisfied, but he complained that he was able to doe no more. For hee sayd to his Sonne Salomon: according to my pouertie I haue prepared these things. Ver. 14.*

There was then no necessitie of an house: For the Arke was kept in the Tabernacle, which figured the Church, and that was after Gods institution. And the necessitie of hauing the Temp'e came not vntill the Lords commaundement appointed a time therevnto. Neyther was there any ruine of thinges pertaining to Gods house at that time. Yet you se how *David* behaued himselfe, not constrained by any necessitie of the time, but inflamed



inflamed by his true affection, which hungred for the further glorie of those things, which represented Gods glorie.

There be witnesses in *England*, which know, how that exceeding many mouthes of the teachers, and of those vvhich speake as they are taught, haue confessed concerning their Church: Some, that it is ruinous: Yet will they make the stone whole a gaine out of the duste, not with a worke, as *Nehemiah* did vvith building: but vvith a vvord or tvvo, in saying, it is the Church of God yet notvvithstanding.

Some say, It is naked, and yet a Church: And though it be both hungrie and naked, they giue it such a beggars almes, as the *Apostle Iames* speaks of: *Go warme thee, and fill thy belly. Iam. 2. 16.* For they say, *God help it, wee shall pray for it.* In the meane time nothing is ministred to susteyne it with, touching that they complayne to be vvanting vnto it, therefore vvhat helpeth it!

Some say, It is as a man that vvants a legge, and yet a Church. But the Scripture sayth, *That that which is halting, is neare to be turned out of the Way. Hebrewes. 12.* Some say, It vvants but an arme, &c. But all this vvhile they espy not vvherein the greatest deformitie lieth, namelie, In that it hath alittle pretie bodie, and a great sorte of monstrous great heades. I meane those of whom vve may vvell complaine vvith the Prophet, and say: *O Christ, Other Lords besides*



*besides thee haue ruled our vs. Esai. 26.  
13.*

And because I know herein my iudgement will be sifted: I say for my self, that I iudge them not, nor condemn them. *The Word of the Lord iudgeth both them and me.*

But concerning the Church of England, as they intitule it: It is a notable dishonour vnto Christ Iesus, to make all the Parishes in England generally his Church, he will giue no thanks for that liberalitie. Yet I am perswaded ( the Lord I take to witnesse ) that in the Realme of England there be diuers Churches.

And I hope also that there be many more true worshippers, or such at the least as the Lord doth accept, which abhor & detest to bowe the knee to the Antichristian scepter, more I say, then seeme to appeare, as was in Israel in the dayes of the Prophet Eliab. But that the booke which is for Gods worship and seruice, and yet beareth not the name of God, that euer it caused Tabernacle to bee so framed, as that the Lord should know and acknowledge it for his own, I vtterly denie.

But to retorne to my purpose, Seeing the case so stands that the ruins & decayes of the Churches be apparant by a general confessiō almost of all: Yea seeing it is also confessed, that she is sicke vnto death and lies panting for breath: let vs not think, that *sweete and smooth Wordes* wil beale her deadlie hurte. as to say: yet it is a very famous Church,  
and

and other nations haue thought well and reuerently of the Church of *England*, &c. But let all with whom is yet the feare of the liuing God, and any desire of his glory, lay the hand to the work, no more but even thus, by *eschewing euill, and doing good*; that although they goe forward in fewnesse, according to their poverty for a time, yet by their example and aduertisements, they may win many unto righteousness, by calling and stirring up after this manner. *Come, let us goe up to the mountain of the Lord, to the house of the God of Iacob, and he shall teach us his wayes, and we will walke in his paths.* *Esay 2.3.*

Let them also say each to other, that because we sought not the Lord in due order, therefore heare wee this complaint to our rebuke and shame: *There was never more wickednesse then is now.*

Thus if we do, labouring not more faintly, because iniquity hath gotten the upper hand, but more valiantly to *redeem the times because the dayes are euill*, wee shall bee found in the sight of the Lord, according to our ability, to haue polished and made ready living stones for the Lords building, that although we can see the worke go but slowly forward in our dayes, yet in the next generation it may rise more speedily to the glory of God. And let none utter these words of unfaithfulnesse, *Alas, what can I do, or what can two or three of us do, or how are we like to go forward?* So I may say, what can a graine of Mustard-seed do? It is small to behold. But  
being

being cast into the ground in due time, and watered, we see what it doth, and how it spreadeth. So we may say, what can we do, if we sit still? But if we labour in the Lords businesse, so as we giue our selues over to be sowne in the earth for his truths sake, undoubtedly out of our dead bones or ashes, there wil spring up many more witnesses, untill the glorious cause flourish gloriously. But to proceed.

*I reioyced when they said unto me, &c.*

It is written, 1. Chron. 15. that David gathered all Israel together, to go up to Ierusalem. And in that the people were so heartily willing, saying, *That they would goe up to the house of the Lord, and their feet should stand in the gates of Ierusalem*, wee may note this, That the Lord now being with David, after he had feared before his face, and carefully sought him in due order, he addeth blessing unto blessing unto him, to make his ioy full: for he doth not onely make him see the Ark come home in peace, but also giues him the hearts of all the people, as one man reioycing with him, and praising the Lord: then the which nothing could refresh and solace his minde more cheerfully over his griefe past.

Thus doth the Lord make things to succeed with them (yea oftentimes more then they look for) which seek him in feare and trembling, and attempt to work according to his will.

Thus *Nehemiab*, when his heart had conceived that enterprise of building of the walles

walles of *Ierusalem*, he not onely obteyned leaue of the King to goe thither, which thing he hoped not for without feare: but also the Lord made him obtayne that which was least looked for, euen helpe and furniture of Timber towardses the worke. Moreover, the Lord gaue him the hearts of the people, who notwithstanding their pouertie and fewnesse, yet were encouraged to worke with vnwonted forwardnesse.

So *Mosis*, though hee had a froward companie to guyde, yet when he went about the Tabernacle making, with all thinges apperteyning therevnto, according to the Lords commaundement, hee found the peoples harts so willing and readie to offer, and their handes so full of giftes, that hee cryed, Ho, and commaunded them to ceasse from offering any more. *Exod. 36. 6.*

Therefore, let there be no vnchearefull wordes amongst vs, to vveaken our handes, before we begin to vvorke. As some say How is it possible? VVhere shall we haue fit men for Elders? VVhere shall wee haue sufficient Ministers ynough? And where shall we haue this and that?

It is the propertie of a slouthfull seruauant, to tell before hee goe out, how he is not like to speede. Let vs in the middest of all streightnes and impossibilitie, take in hand our enterprise in the Lord with humblenes, wisdom, and single hartednes: and we shall see successe not only in those thinges vvhich we can fore see and hope for: but also many  
things

things vnlooked for of vs, shal bee prospered into our bosome.

Now whereas the people speake so willingly, saying: *Wee Will goe vp into the house of the Lord*: it declareth their forwardnes vnto a good enterprise. But the King had called them and stirred them vp therevnto. So peraduenture it may seeme that the people are not to goe vp into the Lords house: especially to goe about such an heauenly business, as they now did, without their Kings and Princes going before them. As for the Arke, though it bare a spirituall representation of holy things, yet it was a materall thing, & the bringing of it home required outward furniture and preparation accordingly. But what the Priestes and people might haue done as touching it, if the King should haue been too slack: when I shal vnderstand it to be doubted of: answer shall be made as God shall giue leaue.

In the meane time, it is not amisse to speak some thing of a question which flyeth much abroad, which hath bene taken vp rather of desire to intangle, then any loue of the truth, as should seem by the disorderly framing and propounding thereof. The question is this:

*Whether the Prince or the people ought first to beginne reformation in the Church;*

I answer with propounding other questions. Can they tell whether Prince or people ought first to turne to the Lord; VWhether Prince or people ought first to doo their?

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dutie?

dutie? Or, whether the head, the hand, or the foot ought first to do that, which severally appertaineth to the office of each of those members to do? For, Kings and Princes ought to reforme without delay or waiting for other, so farre as the bounds of their callings reach: and the people they ought to reform without all delay or tarrying for other, so far as the bounds of their calling reach also. But how farre the bounds of each do extend, therein lieth the chiefe poynt.

In the name of God, let *Cæsar* haue whatsoever unto him belongeth, even all civill power & dominion ordained of God. And woe unto him, say I, which will hold this, and teach men so, that there is no use of the Magistrates sword among Christians. For that is to remoue the dole of the great field & large the Lord hath measured out unto them: and that is to depriue Christians of that benefit of peace which the Lord hath ordained, that we should enioy by their meanes. For it is written, *I exhort that prayers and supplications be made for Kings and all that be in authority, that under them we may lead a godly and peaceable life.* 1. Tim. 2. 1. Therefore I am thus perswaded, that as the Kings of *Iuda* did reforme by their civill power, those things which outwardly were set up for abominations: namely, as they did break downe the Altars, cut down the groues, burn the images with fire, slay the Priests of *Baal*, and such like things: So also it appertaineth to the Magistrates now, to breake downe the  
 Idolatrous

Idolatrous Altars, plucke downe their build-  
ings, burn their images with fire, and to slay  
those which haue revolted from Christianity  
to open Idolatry. And herein we praise the  
Lord, who strengthned our Princes hands,  
to work so far, as was wrought therein. And  
if our sins had not displeased the Lord, wee  
should haue seen much more. For I would  
to God the arrow had not been shot against  
the ground onely three times, but three hun-  
dred times three times, that a full conquest  
for ever might haue been gotten over thole  
Antichristian *Aramites*. 2. *King*. 13. 18.

And now concerning those abominations,  
which remaine, which partly I haue spoken  
of: As the offices, roomes, and livings of the  
Lordly over-rulers of many churches, toge-  
ther with Deanes & Deaneries, Prebends and  
Prebendships, Cathedrals with the chaunters  
therein, & their Mar-maiden-musicke, Arch-  
Bps. Bishops, Chauncellors, Archdeacons,  
Commissaries, Proctors, Officials, Sumners, &  
Questmen, all w<sup>ch</sup> do rob the Church of her  
authority & liberty, & strip her naked. These  
I say, with their Courts and Canon-lawes,  
as also free-hold personages and Vicariges,  
which hinder the free election and deposing  
of the Minister: also blind and dumbe Mini-  
sters, with the forme of stinted service to  
be read, being the staffe & strength of up-  
holding them. All these worm-wood dregs  
of Antichrists cup, and whatsoever more, it  
appertaineth onely to the office of the civill  
Magistrate, to powre out and rince even from



the bottom. VVhich the Lord grant that it may soon be done.

And whereas we are charged that we will take upon us to remoue these things; & establish new lawes for other gouernment: wee are most iniuriously slandered. For we contrarywise charge all in the name of God, that they bee not so hardy, as by any authority which they may imagine they haue, as being of the Chur, of God, to meddle once to moue the hand to take away these things: For that were to take the sword out of *Cesars* hand. Therefore they ought to wayte for this manner of reformation, with continuing in feruent prayer to God for hastening thereof. But herein lieth the duty of Gods people, to remoue theselues frō these & all other abominatiōs, & not to haue fellowship with the unfruitful works of darknesse: Eph. 5. 1. not to ioyne hands with open wickednesse, but to keep our selues unspotted thereof, not to go under any yoke of spirituall bondage, to betray the liberty and authority which Christ hath left with us to keep, but to stand fast in the liberty wherein he hath made us free. Gal. 5. 3. By the vertu of which liberty & authority, the Church of God hath to try and examine the gifts, and conuersation, of those which should leade them, and finding them meet to chuse them, and perceiving them afterward to fall to any euill heresie in doctrine, or to loosenesse of life & conuersation, and will not be reclaimed by due admonition to depose them. Also by the power of the same



same liberty and authority, the Church of God hath to use their due admonitions, & rebukings of offenders. Every one may bring his complaint in due order: And such offenders *as will not beare the Church*, *Math. 18. 18.* & be reformed, must feel the sword, of excommunication by the word of God to be cut of, & *to be delivered unto Satan*: *1. Cor. 4.* to stir them up to bewaile their wickednesse and to repent, if the Lord so touch their hearts. And this authority of punishing the transgressours by the Ecclesiasticall sword, may not bee taken out of the Churches hands, neither can the Church giue it ouer without denying Christ, who hath left this his power under their charge: *Mat. 18: 18.* Although the civill Magistrates may & ought also to strike vvith their sword, every one which being of the Church, shal openly transgresse against the Lords commandements.

Moreover, it standeth with the liberty of the Lords Congregation, to use prayers and thanks giving alwayes, as the present occasion requireth.

These and such like things appertaine to the office of the Lords Ministers, together with their Congregations. And as for the reforming of these things, wheresoeuer any want be: VVhat ungodly tongue dare be so bold, as to say, we ought to tarry one houre? No, if we tarry for a new graunt from men to do our duties in the true worship of God, when as wee haue already sufficient graunt from heaven: we shall dy in our sins, & our  
F 3
bloud

bloud shall be vpon our own heads.

Now, if the Ministers and peoples duty and charge extend vnto this which I haue mentioned: it will then follow, that nothing is wanting vnto the true Church gouernment, but so much as the people, and especially the Ministers which should guide them, are wanting vnto their dutie enioyned to them by the Lord.

VVherefore in the Lord, I doe require some of those Ministers in *England* which thinke hardly of our doinges, and yet perswade them selues that they hartilie desire the full repaying of the walles of *Ierusalem*: That they would set downe by prooffe of the word of God, that which is wanting to true and full Church gouernement, besides that which is their duetie to doe, together with their Congregation, whom they ought to stirre vp to their duetie likewise. If there be any thing at all: I will promise and vow faythfully to tarie and wayte with them also. If there be nothing, why doe they make so long suing at the Parliaments, and suffer so many poore soules at home to be deprived of heauenly welfare, & sin so to ouerspread by their defaults, which by keeping the Lords watch, might be cut shorter; For what seue they for vnto the Prince and Parliament? Euen for a law to compell them to doe that which the Lord hath commaunded them to doe. VVhy doe they it not in hast, by the vertue of Gods cammandement allreadie giuen, so long as they can in peace? And  
not

When they no longer can, why suffer they not persecution for his sake, whom they must obey before man? and who hath said: *Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdom of heaven.* Mat. 5. 10.

Whose kingdome and glorie wee must seeke both in wealth and woe, both in peace and persecution. His kingdom come with speed. And to him at length let us giue the hand, singing the song of hearty entertainment.

*Hosanna*, Blessed be the kingdom that cometh in the name of the Lord of our Father *David: Hosanna*, O thou which art in the highest Heavens.

PSALM. 80.

4. **O** Lord God of Hosts, how long wilt thou bee angry against the prayer of thy people?
8. Thou hast brought a Vine out of Egypt. Thou hast cast out the Heathen, and planted it:
9. Thou madest roome for it, and didst cause it to take roote, and it filled the land.
10. The mountaynes were couered with the shadow of it, and the boughes thereof were like the goodly Cedars.
11. Shee stretched out her branches vnto the Sea, and her boughes vnto the Riuer.
12. Why hast thou then broken down her hedges

so that all they, which passe by the way haue plucked her.

13. The wild Boare out of the wood hath destroyed it, and the wilde beastes of the field haue eaten it vp.

14. Returne wee beseech thee, O God of Hostes: looke downe from heauen, and bebold and visite this vine.

PSAL. 123.

3. Haue mercy vpon vs, O Lord, haue mercy vpon vs, O Lord, for wee haue suffered much delay.

PSAL. 126.4.

O Lord bring againe our captiuitie, as the Riuer in the South.

PSAL. 84.

9. Behold, O God our shield: and looke vpon the face of thine anointed.

10. For a day in thy Courts is beter then a thousand other where.

PSAL. 51.

18. Be fauorable vnto Sion, for thy good pleasure: build the walles of Ierusalem.

19. Then shalt thou accept the sacrifices of righteousness.

PSAL. 20.

19. Turne vs agayne, o Lord God of Hosts: Cause thy face to shine, and wee shall be saued.

So be it.



